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FOUNDATIONS *(Doing theology on the basics of classical faith)*

The "Doing of Theology" in a Latin American Context — Peter F. Savage 2

ACADEME *(Reports from seminary classrooms, special events, and TSF chapters)*

Evangelical/Liberal Theology—A False Dichotomy? Report on the Harvard/Gordon-Conwell Dialogue — Priscilla Felisky Whitehead and Tom McAlpine 8

INTERSECTION *(The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions)*

Urbana '81: Searching for a True Picture of Missions — Harvie M. Conn 12

Relationships Between the Testaments: Evangelical Theological Society Meeting — Barry D. Smith 14

SPIRITUAL FORMATION *(Probing questions, suggestions, and encouragement in areas of personal and spiritual growth)*

The Spiritual Pedagogy of Henri Nouwen — John S. Mogabgab 14

BIBLIOGRAPIC SUPPLEMENT *(Center Pages)*

Evangelicals in Biblical Studies: A Survey of Basic Books — Mark Lau Branson

EDITORIALS *(Opinions, Options, and Olive Branches)*

A Full-Orbed Gospel — Gabriel Fackre 17

REVIEWS *(Notes and critiques on recent books and periodicals)*

Book Reviews (Itemized on back cover) 18

FROM THE EDITOR

This issue of *TSF Bulletin* features a theology article by Peter Savage of Cuernavaca, Mexico. Savage was the guest of TSF during the recent Urbana Missions Convention. This paper, which was presented during a TSF seminar on the interface between U.S. mission boards and Latin American churches, provides an excellent guide for seminarians who seek to make their theological pursuits both academically respectable and relevant to the contemporary world. Luis Cortes, who also presented a paper for us, has become our newest "Perspectives Editor," helping us better serve Hispanic seminarians.

Because we have been able to draw on the Perkins conference on Evangelism and Social Ethics, Inter-Varsity's Urbana '81, and Associate Editor David Watson's excellent review essay, *TSF Bulletin* has seen a somewhat unusual emphasis on missions and evangelism this year. The timing seems appropriate. Several mainline seminaries have become increasingly conscious once again of their responsibility in evangelism and missions. Evangelical schools are benefiting from the often lively debates concerning diverse agendas and emphases in missions. The economic climate is forcing Christian communities to face biblical concerns for compassion and justice. We hope these reviews and articles serve to encourage and inform you in the midst of your study, doing, and proclamation of the Good News.

As we work to prepare each issue of *TSF Bulletin*, we would like to hear from you. More thorough and more frequent feedback from our readers will help us select articles and reviews. The editorials can provide opportunities for you as readers to interact with current concerns. Letters to the Editor would also be welcome. News from TSF chapters encourages other seminarians who are contemplating forming a group or who are seeking more effective agendas.

Effective this spring there will be rate changes and separate subscription lists for our periodicals. *Themelios*, which is the theological student journal of the International Fellowship of Evangelical Students, will be serviced by InterVarsity Press. We have been providing a very large subsidy for readers of this journal but are unable to continue that arrangement. The choice of subject matter relevant to students, the excellence of the articles, and the consistent, solidly evangelical perspective continue to make *Themelios* a valuable tool for seminarians. A one-year subscription ($6.00) includes three issues. *TSF Bulletin*, with over 1,600 subscribers, continues to focus on the theological, personal and socio-ethical issues faced by students in Canadian and U.S. seminaries. The annual rate of $9 ($7 for students) includes five issues.

Through these new arrangements, we will enable actual costs to decrease for those readers who choose one or the other of the journals. If you decide to continue receiving both, the price will still be low considering the valuable resources available in eight issues each year. By splitting the subscription lists, we will avoid the necessity of an across-the-board rate increase — and you can choose what materials help you the most. The change will go into effect as current subscriptions expire.

Finally, a note to introduce Associate Editor Tom McAlpine. Tom graduated from Fuller Theological Seminary in 1976 and is currently a Ph.D. candidate in Old Testament at Yale University. After being associated with TWENTYONEHUNDRED Productions (Inter-Varsity's multi-media ministries) since 1972, Tom has now joined TSF to serve in several editorial and field ministry capacities. We gratefully welcome Tom to the team.

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FOUNDATIONS

(Doing theology on the basics of classical faith)

THE "DOING OF THEOLOGY" IN A LATIN AMERICAN CONTEXT

By Peter F. Savage, Coordinator of the Latin American Theological Fraternity

I. The Doing of Theology as a True Christian Vocation

It is critical for this presentation that we be sure we are clear about what we mean by the "doing of theology." For some it has become a mere sociological study, with some biblical concepts thrown into the pot to give it a religious authentication. For others, it is confused with the more popular expression of religious sentiments or testimonies about their faith.

First and foremost, the "doing of theology" is a vocation, a calling given by God to certain persons who have been gifted by him for the task. They have been given to the church to serve as teachers. While everybody must have their understanding renewed (Rom. 12:2), which makes it possible for them to apprehend spiritual and theological truth, this does not give them the authority to feel that at any given time they can give a theological discourse. There is a real place for the "teaching function" in the "perfecting of the saints," which stimulates the church to growth.

Second, these persons have been called to "*search* the mind of the Lord," to *study* and *reflect* under the illumination of the Spirit, so that they can, in due season, speak with God's authority on an issue. They have to listen to what God would want to say. This *active listening* may require months or even years before a final discourse on the subject is made.

Third, the very personalities of these theologians are involved in this process of listening, discerning and reflecting. God may well put these men and women through experiences, trials and sufferings so that through these concrete situations they will become sensitive to what God is saying. More important still, theology is born in worship — a worship that is born from seeing him through the Word and the Spirit, and that bears upon one's own soul. There is a true biblical mysticism that demands from the theologian a close walk with God, so that one might hear what may seem insignificant to others, but which is actually a message for that generation. It is as these two elements are combined, obedience in life to his demands and experiences and an enjoyment of him by the theologian, that this earthen vessel becomes a potential channel.

Fourth, the theologian concentrates on developing a biblical and theological mind or perspective on all issues, values and concepts. There is a struggle to place all thoughts and ideas under the judgment of the Word. This involves an honest struggle to face all issues and questions that face him/her as an individual—married person, parent, teacher, citizen—from a coherent, ordered theological framework. This coherence not only works itself out at a conceptual level but also in the person's daily life, as the theologian works theology out into living reality. His/her life breathes theological convictions.

Fifth, the theologian must live in the twentieth century and face twentieth-century issues, without losing sight of the historical roots of each issue, its sociological structure and its philosophical framework. The theologian does not work as a sociologist, anthropologist, or psychologist, that is, empirically. He/she tries hard to understand the issue, the concept, the value, the problem, but does not readily accept the framework in which

they have been presented. The presuppositions and the framework are examined and attempts are made to give an answer that reflects God's perspective and judgment on the matter. He/she resists the temptation to put sociological, anthropological, psychological and even philosophical keys on the plane of a theological hermeneutical key for the interpretation of the Word of God.

Sixth, theology is essentially missiology. The task of theology is to so undergird the deep concerns in mission that the church moves forward in her task in the twentieth century. It is the theologian's task to help the church to break out of her enslavement to the context in which she lives, so that she can be obedient to her Lord. The theologian must resist enslavement to sociological data and presuppositions, just as earlier theologians needed to resist philosophical frameworks. One must reflect on the whole counsel of God as one faces the challenges of the culture, the historical moment in which one lives. The theologian's pedagogical role helps the church grow in mission; the theologian's prophetic role helps the church move into the world; the theologian's missiological role helps the church proclaim the gospel meaningfully in that historical context.

Seventh, the theologian is not a desk and arm chair theologian. He/she is a committed Christian who is immersed in the "realities" of the "local" church. One reflects and listens from the dust of the battle in which the church is involved, in the smog of the issues that confuse her, the hurts that surround her. It is from this truly pastoral encounter that the theologian can speak.

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One lives with the community as a community where continuous, on-going repentance is taking place. The theologian helps the community to live as a kingdom community.

Eighth, the theologian is aware that one's task requires sensitivity to the Holy Spirit. The task is not merely conceptual and cognitive, not merely mystical and experiential. In and through it all, there must be a deep awareness of the illumination and guidance of the Spirit. It will be the Spirit, as the author of the Word, who through the Word will illuminate, "whisper" and give one those unusual insights and intuitions that will force one outwards in the missiological task.

II. The Doing of Theology *in "Context"*

The second clarification that needs to be made concerning the "doing of theology" is that theology is done in context.

The theologian brings to this task a deep sense of humility. He/she is aware that one is living in a historical moment, which has its roots in the past. Any person has been "fashioned" by history and therefore is a member of a given cultural group. Consciously or unconsciously, one shares part or all of the world view of the group — its values, its customs, its social institutions, etc. At the same time one is also aware that the culture to which one belongs is constantly in a state of change. In fact, the theologian may play a very important part in the "doing of history" by contributing to that process. The theologian, even though he/she is not a historian, becomes aware of the many threads that come together to form that "*present moment.*" One must discern the pattern that those threads form. At the same time, one is aware that many facets in that "present moment" are cyclical and are a repetition of elements found in the past.

The theologian brings to the task an awareness of both psychological and social *structures*, even though he/she is not a psychologist or a sociologist. There is an interrelatedness within the various structures that weave together to make one's "context." While not falling into a historical, sociological and psychological determinism, one attempts to understand the factors, the dynamics and the relationships both within and between the structures, so that the Word received from God is meaningful in that given interweaving of realities. In one's analysis of sin, the theologian is careful to identify both the personal and social expressions of sin, its roots in the demonic forces at work within the persons in those structures as well as in the structures themselves.

The structures of society by their very nature have built into them forces or "*powers.*" The Western emphasis on industrialization and the goals of "modernity" have produced in many parts of the world structures that respond to a conceptual framework called "an ideology." Each of these ideologies has basic presuppositions, goals and myths that help to promote that structure. By contrast, in many indigenous tribal contexts, the structures respond to other "powers." No longer is it the executive officer or the technologist, but the witchdoctor or medicine man who handles the keys to these "powers."

These structures and "powers" have a way of "fashioning" the psychological structure of the person living in that culture. A "modern" person in a "developed" industrialized society has an attitude to life, a life style, needs, and an inner psychological self worth which is different from the person who is still in the process of moving from a feudal background into an industrialized society. Furthermore, the cultural conditioning on a person in a tribal situation will be different, producing a completely different psychological structure. The hopes, fears, inner security, self worth, and sexual mores will combine to produce a person who belongs to that context.

The theological task demands that the theologian hear, perceive, discern, reflect and speak from within that context. One is aware, on the one hand, that the theological discourse or statement to be given will have its historical framework (this will demand that each successive generation of theologians review, revise and question). Yet, one is also aware, as a member of the whole Body of Christ historically, that the discourse or statement will have its universal framework. This requires humility on the one hand, awesome responsibility on the other!

At the same time, as the theologian speaks within the context in which he/she has been born and lives, one will have an eschatological perspective that will help one transcend the historical moment. If one has an adequate understanding of the biblical perspective of God's intervention in history, one will be able to teach, guide and stimulate one's community of believers as they work together in that context in great hope for the consummation of all things in Christ Jesus. It is this perspective that will demand that the church be constantly renewed, revived and radicalized for her mission within that context — in that historical moment — as well as for her mission to Samaria and the uttermost parts of the world.

III. The Doing of Theology in a *Latin American* Context

It would be difficult for you to understand the list of critical areas that we must work on in our theological task if we do not first give you a very superficial overview of our Latin American Context.

Historically, we must be aware that there are three large groupings of people. First, the ancient Indian communities that are to be found throughout Latin America in many cases can

trace their histories back some thousands of years. They make up 20% of the population; and while in many situations they maintain their world view, values, customs and social institutions, they are constantly facing the wave of oppression, genocide and cultural humiliation. Second, the mestizos are the sons and daughters of the Spaniards born, often, from illegitimate relationships during the colonial period. Many appropriated Spanish names to hide their dishonour and subjection. Speaking in general terms, when we speak of Latins, we are speaking of these groupings of peoples found throughout the Americas. There are common languages, Spanish and Portuguese, and there are common values, customs and social institutions. There is a history of colonialism to which references are constantly being made in parades, festivities, novels and discourses. Naturally there are many variants of mestizo life and culture, but all have a common thread. Thirdly, there are migrant populations, mainly in the southern states of Brazil, Uruguay, Argentina, and sections of Bolivia and Chile. Their basic histories can be traced to Europe and their values, social institutions and in many cases language are from those places they left some 150 to 25 years ago. Often in these contexts the church is merely the instrument to help keep alive those values, hopes and institutions.

Due to a continuous history of colonialism, Central America, the Latin Caribbean and South America have lived a life of dependency. There has been a constant history of stealing by their colonial rulers, who have dragged off primary resources of gold, silver, tin, etc. This produced a syndrome of dependency which was cultivated by the sovereign master states, as the colonies were structured in their very existence to satisfy the insatiable desires of the colonialists.

While more than a century has gone by since these task masters were thrown off, this same syndrome continues as other empires have taken over. Today, mainly through the "power" of multinational corporations, most countries in Latin America continue to live in dependence on the "superpowers."

Added to the above are the rapid, violent and eruptive changes that have occurred in Latin America since the 1940s as she moved from a pre-industrial, mainly rural and often feudal existence to an urban-centered, industrialized life. Cities have spluttered into existence and sprawled to form such grotesque metropolises as Mexico City, with its seventeen million people, where almost 40% live without drinking water, adequate drainage, or adequate housing. Large movements of populations from the country to the cities, from one country to another, and from Latin America to the USA are common and frequent. One startling fact is that one of the newer Latin countries (containing thirty million people) is to be found as a subculture within the USA.

IV. A Tentative Listing of Issues

The following is a tentative listing of key issues which evangelical theologians in Latin America are facing during this decade. It is a personal survey, open to be questioned and even rephrased. Each section is a bare-bones outline of the issue and the critical contextual questions that need to be faced.

1. Developing a Hermeneutical Approach and Posture in the Twentieth Century

It must be understood that the "doing of theology" is a missionary task and vocation that has been given to the church in her call to fulfill God's call to mission. It is a call of obedience both to the church as a whole and to the theologian/teacher in particular. In essence this task is a hermeneutical task, whereby one discerns and seeks to understand "who is God," and "what does he demand of his people in today's world."

This hermeneutical task is crucial for the church, since she must seek to discover where the true front line of the battle is, so she can avoid being involved in yesterday's battles and sideline skirmishes. For effective evangelization, the church must identify her enemies, their strength, their approaches and past successes. She must go out to battle and not hide in her caves, her buildings, her garrisons, and her trenches! The problem is how effectively to discern the battle line.

What makes this task both exciting, demanding and challenging is the fact that the hermeneutical approach includes two exegetical tasks: one that helps to clarify, identify and trace the main threads of the context in which the church is rooted and one that grasps the historical context of 2,000 years ago in order to understand the essential message of the biblical text. Both are tough assignments. The former demands the ability to handle certain sociological and psychological tools, while the latter requires literary, grammatical, linguistic and historical tools.

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It should be underlined that both the exegetes and the theologians are guided, as already indicated in the introduction, by the illumination of the Holy Spirit who breathed the biblical text. Having done all this labor, it is finally the Spirit who gives the worker the intuitions to pursue the study in greater depth.

This hermeneutical approach requires not merely taking ideas and principles and applying them, as a Greek approach would demand, but working on the anvil of obedience as the church moves in her mission. The theologian is involved with the church in her mission. On the anvil of insertion in historical reality the theologian struggles constantly to return to the Word for further understanding, clarification and guidance.

In humility, the theologian is aware that all one does must be constantly questioned. One is aware that one is very much conditioned by the culture and its world view and by the ideology of the system in which one lives and works out one's life. The theologian can only break out of this conditioning through the work of the Spirit as one returns time and time again to the Word for enlightenment. This hermeneutical spiral must be a style that each theologian develops in the struggle to be obedient to the Lord.

2. God, His Kingdom, and History

There are two issues we must address in Latin America. First, the evangelical church, in her attempt to grow in the pattern of the "early church," tends to bypass her historical roots. Thus she does not develop a serious awareness of the continuity of the church through history and the rich legacy she has in her "community wisdom" gained through history. Often she becomes almost legalistic in her traditionalism, believing that her forms and customs have a direct biblical grounding.

This in part is caused by the Saxon missionary movement which has not helped the Latin evangelical church rediscover the Spanish and Portuguese reformations, the influence of the Council of Trent on the Latin culture, and the deep dynamic forces within the existential Latin cultures. The church has become a pseudo-Saxon progeny in her liturgy, her Christian and theological education, her structures, her leadership, etc.

This problem has become more acute because the Saxon missionary movement has not had an adequate view of creation as it relates to redemption As a result, there is both a division

between the saving work of Jesus Christ and his lordship as Sovereign over all things, and a division between the private life of the individual and one's social involvement in society. Thus the evangelical wants to be ahistorical as well as apolitical.

Second, while theologically we state that God is active, there is a naive tendency to believe that we have him cornered in our particular structure, denomination or even the church! The pertinent question that has to be asked in mission today is "Where is God at work?" How can we recognize where he is at work? Can we limit God to the "fattening of churches and their buildings" or is he at work in the liberation movements, leading oppressed people in their exodus?

To put this in the language of the kingdom, where can we see the Lord reigning today? What are the marks of the kingdom, beyond and outside the sphere of the formal ecclesiastical church? Does God move through the very fibers of history, or is he a mere spectator sitting on the sidelines laughing at the foolish games that humankind plays? In what ways is Satan and his demonic kingdom and influence at work in building the anti-kingdom? What are marks and evidences of this anti-kingdom?

3. The Poor: A Sociological Fact or a Hermeneutical Key?

One of the inescapable facts that we face in this decade is the existence of the poor. People — men, women and children — are oppressed through the process of industrialization, rapid urban growth, corruption in both the government and bureaucracy, corruption in the judicial system, corruption in the land tenure, and a free market only for the rich and powerful. They are without many options in life, lacking health, education, housing, water, adequate diet, etc.

Evangelicalism has tended to flounder between conscience-killing gestures of charity and rational justifications for not being involved.

The theologies of liberation have tended to use this sociological fact as a hermeneutical key to understanding the Bible. God has opted for the poor. Salvation has become liberation — a liberation that allows one to enjoy the full options of life. This freedom is truly a sign of the kingdom, as it expresses God's solidarity with the oppressed. True freedom means true poverty. It becomes the normative lifestyle of the church, which is the church of the poor for the poor. These poor as members of the kingdom will, in love, liberate themselves and liberate the oppressors. Exodus is a vital experience that will come to every people in their moment of history, as God acts with them in their liberation. True spirituality is becoming poor with the poor, in solidarity with their realities of oppression, working together for their full liberation in daily life.

Evangelicalism has tended to flounder between conscience-killing gestures of charity and a rational justification for not being involved in the issue, claiming that priority must be given to individualized salvation. There has been only limited struggle to understand God's sovereignty over his creation and the Lordship of Jesus Christ over his kingdom in today's historical realities. Rather there has been "escapism" which rationalizes that the world is the territory of Satan and the church is the territory of God.

We are left, however, with a theological question that will not go away: What is the church's mission call to the oppressed, the widow, the orphan and the poor? Does God's providence and justice extend beyond the church to the world, demanding that the church be *prophetic* in her role within society, even as Knox was in Scotland in his time? How does the church handle all the violence, both legal and illegal, that surrounds her in every day life? Can she, must she, be involved in revolutionary movements, such as the recent involvement by some Christians in the Sandinista movement? Is the church willing to suffer for more than the cause of religious liberty, to suffer for the poor and the oppressed, as a true expression of God's mercy and justice?

4. Sin: An outdated concept? Personal as well as Structural?

One of the major theological categories, one that is increasingly falling into disuse, is sin! Increasingly in Latin America there is an acceptance of determinism — in the market place, in the psychological structure, in the culture, etc. Very critical personal concepts, such as responsibility, accountability, freedom and the full response of men and women to God in all spheres of life, are being eroded.

Added to this is the fact that, within a certain ideological framework, the concept of sin as personal has been almost replaced by social and structural sin. Humankind is caught in a class struggle. Everyone is either one of the oppressed or one of the oppressors. In one class one is being sinned against; in the other, as a member of that social class, one is sinning against others. When sin is restricted to structural categories, personal sins such as avarice, covetousness, jealousy, etc., are expected to disappear of their own accord once the real social struggle is resolved.

At the very heart of this debate is the replacement of one analysis of human problems by another. The Bible sees the essence of the human problem as being that of rebellion against God: idolatry! The other sees the problem in human terms, the confrontation of one social group in society against another.

This problem is further compounded among evangelicals in Latin America, among whom sin is placed within a narrow range of legalistic demands. The evangelical is a Christian because he/she does not smoke, does not drink, does not go to certain places, etc. Emphasis on holiness of life is reduced to physical separation from certain types of people, places and habits. There is very little understanding of the place of the law, of personal wholistic holiness and the full work of the Holy Spirit as he works out the fruit in the believer's life. In fact, often in the pastoral ministry one discovers, to one's horror, that sin is only sin when the sinner has been discovered in the act.

This is further compounded in evangelical circles where emphasis has been placed on the privatized gospel, with little or no teaching on the Christian's walk in society. This has meant that the evangelical movement has not been prepared to face the complex and serious social issues that our present historical context has brought upon us.

5. Liberation: Salvation from What, and to What?

While redemption and reconciliation have been the two key soteriological concepts that have flourished in the proclamation of the Gospel in Latin America, increasingly the concept of "liberation" has come to the fore. Often, emphasis is placed on the liberation *from*, rather than liberation *to*. The Exodus, in contrast to the entrance into the promised land, is used as the basic working biblical analogy.

This salvation is articulated within the framework of a catholic pelagian view of sin and ability, so that in certain circles it is the oppressed people who through their own initiative "liberate" themselves. It becomes a purely political act to secure a political utopia. It need not be underscored that oppressed people live on hopes, dreams and aspirations of a better life — freedom to en-

joy what the "free have." All this, naturally, can be built on not only by the "liberation movements" but also by the pseudo-catholic popular religious cults.

A more secular version of "liberation" is the gospel of "progress," "modernity" and "development." This secular gospel envisions that people everywhere will reach a "higher standard of living" and that their "purchasing power" will increase. This gospel, interwoven with the myths of consumerism, has produced a powerful force in Latin America — away from the land and into the cities, into industry, and hopefully into the higher rungs of society.

It is this secular gospel of "development" that has attracted many evangelicals in Latin America into projects that do not reflect basic theological frameworks or serious biblical questioning. It is rooted in deep compassion combined with a pragmatism of success. It is believed that if there is a felt and real need, the Christian must meet it with the resources that are readily available to resolve that need. The solution must be effective and, if possible, efficient. In some cases there is a deep desire to present the saving work of the Lord as an appendix to the whole ministry.

Both the theologies of liberation and the theology of development raise some serious and basic questions. Can we respond to the cultural mandate outside of the demands and sphere of the kingdom of God? What is their relationship? Can we begin to deal with people's need before we have called them to repentance and a turning to God? Can there be any true liberation outside the sphere of the kingdom?

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6. The New Humanity in Christ Jesus

Evangelicalism has tended in these last generations to emphasize the work of conversion, regeneration and sanctification as producing a privatized change, called the "Born-again Christian," who through discipling develops a number of personal and private religious characteristics (such as no smoking, no drinking, no beer parlours, etc.), and reads his or her Bible daily (or claims to), goes to church three times a week, says prayers, etc. In some cases there is an emphasis on the fruit of the Holy Spirit as the main goal in the Christian's life, which must be reached over a long period of time. Meanwhile, one must fulfill a certain quota of activities in one's local church, such as evangelism, choir, teaching in the Sunday school, or even serving on some board.

In Latin America, while the same negative traits are emphasized, it is becoming increasingly clear that the vision of the "New Man in Christ" is merely an ecclesiastical projection: attendance at a church, certain activities in the formal church organization, and in some cases responsibilities in organizational leadership. When we speak of pentecostals, who are the majority of evangelicals, we have to add to the above certain supernatural expressions of healing, tongue speaking, etc. However, the concept of the new man/woman in Christ does not become a holistic model whereby change is expected in sexual mores, work styles, family structures, use of leisure, and involvement in the society.

As we struggle to understand the New Humanity in Christ Jesus, we have to recognize that three very strong currents in Latin America have produced secular versions of the "New Man." The *oldest*, and the one that is slowly dying out, is the rural and indigenous vision: The man or woman with a large family, with many children and grandchildren living together on the land, surrounded by many animals, food and water. They are a close knit, hardworking group, who enjoy above all else getting together for a good number of days to enjoy a fiesta with plenty of food, music, talk and jokes. To be together and to eat well comprise the vision of the "total man" (e.g. Toba in the Northern Argentine).

The *second* is that of "modernity" and "humanism." It is the view of the self-sufficient person who through a process of "education" (schooling) reaches a higher plane of autonomy, security, wealth, power, and status in the social circle. One does not break with one's family. In fact, together with one's family, one succeeds and helps one's brothers and sisters to succeed. One pays a high price to become this new man/woman, in that two or more jobs must be secured. A web of relationships, of "influence," must be established. A continuous "indebtedness" is maintained so as to ensure that when it becomes necessary to climb the next rung of society, there are enough persons of influence in one's debt to make it possible. Throughout this process there is a continuous educational betterment in which the person turns to the enjoyment of the classics, both in literature and music, as well as seeking further education in Europe and the USA.

The *third* vision of the "New Man" is that of the Marxist. While much has been written about it, we only have Cuba as a definite approximation to that model. It is described as a man/woman where equality of opportunity, growth, education, work and health exists. The vision is one in which the class struggle has disappeared and the government of the people, through the party, has been achieved. Success is not emphasized, rather solidarity with the needs of the working man/woman.

7. Jesus Christ: Who Do They Say that I Am?

There are many mental images of who Jesus Christ is. The oldest two are the baby child, impotent in the strong and virile hands of Mary, the virgin and pure; and the suffering Jesus in agony on the Cross, while blessed Mary stands with love and courage at his feet. In both, Mary, the blessed, the pure, comes through as the most enduring image to the worshipper. In recent years, Jesus has come to adult life as the modern guerrilla who leads and stands with those who are found in the struggle for liberation. In many cases, Che Guevara, Sandino and others are on an equal footing with him.

The former images are built into a magical and sacramental view of Christ. He becomes the final being who, through Mary's intercession, is able to resolve problems, provide work, heal the sick, deal with an angry neighbour, resolve a fight or succeed in exams. He demands in return some monetary payment, some costly silver or gold gift, some liturgical response or some pilgrimage.

The latter image is built into a revolutionary context, where physical violence is accepted as an instrument for liberation, where personal ethics becomes secondary to social, and where the party leadership becomes the controlling force in daily life. The image of Jesus Christ as the guerrilla is essentially inspirational and motivational in a highly religious context where the sacramental Jesus Christ was one of fatalism, inactivity, passivism. The guerrilla Jesus might be found in the front line, but no evidence is found of Jesus actually killing people; he is only dressed as the guerrilla.

In evangelical circles, one strong image among others is that

of Jesus, the friend. In the increasing loneliness, frightening insecurity and disorientation in the cities, Jesus as the one who walks, talks and shares those experiences is often the one quoted in testimonies. A healing and miracle-working Christ becomes, among pentecostal circles, the second evangelical image. Both combined present the image of Jesus who forgives and gives personal security for the future in the uncertainty of today. Heaven is a distant reality and often the gospel becomes confused with the gospel of modernity and its promise of "heaven here and now."

All Latin Americans believe in Jesus Christ! The question that needs to be faced is *which Jesus Christ*? Most will emphasize his deity, his otherness; many will emphasize his humanity as babe, and even as a teacher; but few fully understand what his saving work is all about. There is limited understanding of what he is as sovereign Lord and ruling King over his kingdom.

8. The Nature of the Church

One of the major tasks that face theologians in Latin America is that of attempting to help evangelical churches face their identity within the patchwork quilt of denominations. For example, there are more than 500 pentecostal denominations in Chile alone, and there are more than 300 different baptist denominations in Latin America. Most of these churches are not aware of the historical roots and theological framework which gave birth to their particular ecclesiastical structure. Many are just aware that they carry through a certain type of liturgy, church order, activities, etc. They are what they are because they came to know the Lord in that church, or their parents or grandparents did so.

The vision of the church is essentially institutional, religious (against secular and social), and deals essentially with things of the other world. The influence of the feudal catholic church on the evangelical is profound. This is evident in the view of the holiness of the "building," the liturgy and attendance to it, the sanctity of the leadership and the limited place of the laity. Often the magical and sacramental passes over into the evangelical church without the people even being aware of its influence.

While renewal movements apart from the pentecostal movement have now come into being in Latin America, they are still small and limited in their radius of influence. They have emphasized a change of liturgy, church structure, style of leadership and a greater openness to the work of the Holy Spirit. In some cases there is a real attempt to take renewal, revival and radicalization seriously within the constant challenge of "Semper Reformanda."

In the light of the heavy shadow of the Roman Catholic church and the present models we see in Latin America, we have to return to Scripture and ask, "*What is the church?*" As we do this, secondary questions immediately begin to pop up: What are the *pre-requisites* for becoming a member of the church? How can we *distinguish* the local community of Christians, the local church, from other social and pseudo-religious groups? Why should the church exist at all? What are the *reasons* for its existence? What objectives should it be reaching?

9. The Church and the State.

One of the social structures that needs to be examined from a theological perspective is the state. What justifies its existence? What are the essential *marks* of state from a biblical and theological perspective? When can we speak of a state ceasing to be what it was created to be? How does power operate in a state? What are its parameters in a "just" state? Is a state subject to God, his sovereign reign over his creation? What role does the kingdom of God have with the state?

If we are to accept the Reformed decrees as a basis for our reflection, what relationship has the state with the other three areas of marriage, family and work? Should the state have such over-arching powers to legislate every facet of life, or should it be limited to certain social spheres for the good of the society?

What roles does the church have in regard to the state? Both are political institutions as they relate to the society as a whole. Both use power, both have structures, both have wealth, both appeal to the same group of people. What should be the relationship between them?

All of these questions are pertinent for us in Latin America, since the evangelical church is still a babe when it comes to her relationship with the state. Most churches were born in the period of severe persecution and learned that the only role they had was to be pilgrims in a foreign land. From 1961, following the Second Vatican Council, religious liberty was known throughout Latin America in a new way, even though sporadic persecution has continued until this day. The evangelical church in these last ten years has increasingly become aware of her role within and relationship to the state.

The theologian must resist enslavement to sociological data and presuppositions, just as earlier theologians needed to resist philosophical frameworks.

There are two facets of the "Ideology of the State" that must concern us. First, the most powerful group, often the military, is that one group in society that can and will control the state to its own end. When does a *coup d'etat* become a legitimate government? When can the Christian in all good conscience be involved in civil disobedience in the light of the use of such "power"? Second, a state ideology has been developed in several countries, termed "national security," whereby the very reason for the existence of the state is the protection of its boundaries, its possessions, and its international economic ties. It is often expressed in very religious language, couched in capitalist ideology, but under the surface it reflects a deep idolatry of the state as a supreme entity above all other groups in society.

This idolatry of the state by the state has produced a lack of concern by the state for the poor and downtrodden, the single mother and the political migrant. The state becomes the social institution that protects the interest of the wealthy and powerful, discarding the real rights that citizens have over the state. This poses a psychological, sociological and juridical question: what minimum number of "rights" must a person have in a given society in order to become a "full, integrated, educated, mature and healthy person"? How and by whom should these rights be protected?

10. The Global Village: The North-South Conversations and Cancun

It is interesting to note that the recent Cancun meetings between some "industrialized" and "developed" countries and some semi-industrialized and "underdeveloped" countries took place in a recently created town that ten years ago did not exist!

For some time the third world has been trying to convince the first world that their economies, their technological development, their educational development and "progress" is directly dependent on the economies, the life style, the power, technological advance and "development" of the first world. When

Reagan sneezes, we in the third world have pneumonia!

Furthermore, for the last two hundred years, the missionary enterprise has tended to follow the trade routes, the armies, and the centers of power which were established by the Western empires. Often the gospel has been presented in Western clothing, with a built-in dependency, cultural control, and a centralized power structure based in the "sending" country. Many third world churches are cut in the same cloth, with the same measurements, as the mother churches. Their hymn books, their liturgy, their Christian and theological education programs, their church buildings — all have stamped on them "Made in USA."

While the Catholic church was established in Latin America through the power of the sword, the evangelical church has been established by the power of the "dollar." Often the missionary enterprise resembles more a "multinational corporation" than the seventy disciples that the Lord sent out to evangelize.

All of these "realities" pose for us some very serious theological and biblical questions. First, if the Gentile church was free from the cultural control of the Jewish church in Acts 15, so that the Holy Spirit could lead the body of Christ in its world-wide mission, when does the third world church have its own Acts 15? Does not the church in each generation and in each context discover its accountability direct to the Lord for his mission in that context and the world as a whole?

Second, when can there be true mutuality and partnership in the body of Christ world wide, whereby there can be adequate listening to the Holy Spirit through each other? Syncretism only exists in the third world!? Are the members of the third world countries the only nationals who fight from a nationalistic perspective? When will the church in the first world hear what the third world church is saying?

If the Gentile church was free from the cultural control of the Jewish church in Acts 15, when does the third world church have its own Acts 15?

Third, as there is increased global consciousness, the church also has become more aware of her global existence. The tension between the "local" and often "immediate" and the "global" and a new concept of the "immediate" takes on a new dimension. Can churches break out of their tribal groupings (denominations) to seize the new missionary opportunities? Can the church survive where there is an increase in the ever more powerful "para-ecclesiastical bodies"?

Fourth, the most critical question that needs to be asked is, "What is the church?" Is it an electronic phenomenon? Is it a communication phenomenon? Is it an entertainment phenomenon? Is it a social welfare phenomenon? What is its true identity in the Global Village?

Conclusion

Naturally each of the subjects listed deserves a series of books based on years of research and reflection by a church that is open to listen to what God would say to her in these areas. At times, due to summary form, this discussion may well smack of caricature rather than carefully developed thought containing objectivity and pastoral sensitivity. From the start, I want to express these limitations and my openness to be corrected and enriched through the dialogue which I hope this paper will stimulate.

ACADEME

(Reports from seminary classrooms, special events, and TSF chapters)

EVANGELICAL/LIBERAL THEOLOGY — A FALSE DICHOTOMY? REPORT ON THE HARVARD/GORDON-CONWELL DIALOGUE

By Priscilla Felisky Whitehead (M.Div. student at Harvard Divinity School) and Tom McAlpine (TSF Associate Staff).

The recent dialogue between Harvard and Gordon-Conwell faculty was a noteworthy example of inter-seminary exchange. This article is a joint effort of a Harvard student who helped organize the discussion and a TSF staff member who was able to attend during his visit to TSF chapters in the Northeast. Priscilla Whitehead contributed the first section, which sets the context. This is followed by Tom McAlpine's edited summary of what the participants actually said, and the article concludes with some of his personal reflections on several of the issues raised in the discussion.

Background

Religious pluralism is a contemporary phenomenon receiving careful attention from many quarters today. It is no longer possible to withdraw from engagement with other major religious traditions. However, what many within those traditions also are discovering, much to their discomfort, is that the pluralism within one particular religion or nation can be as challenging and difficult as that between different traditions. The current media emphasis on the resurgent fundamentalism in American Christianity is a graphic example. How many Christians would be willing to claim some religious identification with their brothers and sisters in the conservative wing of the church? How many evangelicals could find a common ground with the so-called liberal contingent in Christianity? Such questions have not received as much attention in our seminaries and churches as the broader ecumenical ones relating to religious traditions as a whole.

Several Harvard Divinity School faculty, staff and students discovered they shared a mutual interest in exploring the seeming misunderstandings and lack of interaction within the boundaries of the Christian faith itself. Most had experienced personally some degree of pain or frustration at being labeled — or mislabeled — according to someone else's preconceptions or assumptions about their theological positions. Not only did they find that this inhibited genuine dialogue about Christian theology in a pluralistic world, but it also complicated any potential cooperation regarding common concerns. A way was sought to bring together various theological perspectives for the purpose of informing and raising consciousness about labels which may be too hastily and incorrectly assigned.

What emerged as a first step was a two-hour dialogue between professors from Gordon–Conwell Theological Seminary, an admittedly "evangelical institution," and Harvard Divinity School, a most diverse community perceived by some as a bastion of theological liberalism. After some discussion during the planning stages about the value of addressing specific theological topics, it was decided rather to confront two of the common labels themselves and how they are perceived by those within and without their supposed confines. Thus, on 23 November 1981, Professors Richard Lovelace and David Wells from Gordon–Conwell and Professors Gordon Kaufman and Richard Nie-

buhr from Harvard addressed the topic "Evangelical/Liberal Theology: A False Dichotomy?" before an overflow crowd in HDS's largest lecture hall. HDS Dean George Rupp served as moderator. Each participant gave an initial presentation, followed by opportunities to respond to specific issues or questions raised by the others. The question and answer session, opened to the audience at large as part of the scheduled proceedings, was continued informally by students and faculty from both institutions during the reception that followed.

The value of this particular effort at theological discourse is difficult to assess. Whether the actual result could be considered a true "dialogue" or not, it *did* raise many interesting theological issues; it may even have debunked a few myths students from one school had about their counterparts in the other. There was considerable enthusiasm expressed for further explorations of this nature, perhaps of a more topical or issue-oriented nature. The meeting does seem to have been a good beginning. Those who were most involved with organizing the event are more convinced than ever that such ventures are necessary if there is to be any hope of united efforts among Christians toward effective action in a world of crying need. Any student preparing for ministry in such a world needs to confront how he or she interacts with other Christians as well as fellow humans of other religious persuasions. Our hope that the world may move toward the goal we envision as the Kingdom of God may be dependent upon how well we model the Kingdom right here within our own sphere of Christian faith.

A Summary of the Discussion

Richard Lovelace (CGTS)

I entered college an atheist. I was converted to theism through the witness of neo-orthodox friends, and through reading Jungian psychology and especially Thomas Merton, who gave me a permanent hunger for experiential Christianity. I was pretty much making up my theology in the basement, taking the Christ story, for instance, as an archetypal myth.

There were two further stages in my conversion to evangelicalism. The first was a crisis regarding my personal relationship to God. My Catholic and Episcopal friends intimated that I was not playing with a full deck and suggested that I should read the Bible. I did, and saw the wide gulf between a holy God and my sinful life. You will recognize this as an analogue to Luther's and Bunyan's experience. The people who were able to help me at this point were evangelicals, who explained the classic doctrine of justification.

The second stage began with a sense of normlessness in my faith, and I was counseled to read the Scriptures. Prayerful reading resulted in the experience of immediate contact with God. And while I have read a great deal of theology since then, I have made it a rule to not incorporate into my theology anything which the Holy Spirit has not first shown me in Scripture.

These two stages of experience define what Gordon–Conwell means by evangelical theology: a theology which tries ultimately to be controlled by exegesis and which incorporates the elements of the early creeds together with Luther's doctrine of justification by faith.

I will now talk briefly about the historical origins of the modern evangelical movement. While it derives from the faith of the Reformation, it exists in dialectical tension with both the confessional theology of the post-Reformation period and the various forms of heterodoxy which developed out of enlightenment rationalism, romanticism, and the Kantian approach to authority and historical reality. Calvinist Puritanism and Lutheran pietism were the first stage of the evangelical renewal movement, distinguishing themselves from scholastic orthodoxy and the variants from Reformation faith. They insisted on a transforming, existential quality of faith and the illumination of the Holy Spirit, which led to a distinctive dynamism, visible especially in the evangelism, mission, and social reform of the first and second great awakenings (Zinzendorf, Edwards, Whitefield and the Wesleys).

But this movement was deformed at the end of the nineteenth century through the revivalist mechanics of Charles Finney's pelagian theology and the separatist and socially passive thrust of Darbyite dispensationalism. And, on a broader canvas, the energy leading to Edinburgh and slogans such as "the Christian century" was dissipated in the fundamentalist–modernist controversy.

At the present some speak of a dissolving of the theological center; at the same time that there is a certain convergence of theologians toward a center point of biblical fidelity which I would identify as classical evangelicalism.

We need a closer definition of "liberal." I could no more speak against freedom and self-criticism than I could against motherhood.

Gordon Kaufman (HDS)

I am just speaking for myself.

I do not like labels, but if they must be used, I am a liberal Christian theologian. I reject the assumption that liberal and evangelical theology are to be contrasted. "Liberal" indicates what I understand the Christian faith to be, what the gospel is about. That is, the heart of the gospel is concern with human liberation, human freedom, the breaking of bondage. A corollary to this concern is the central importance of criticism as a means to realizing that freedom.

Both Paul and Jesus understood the gospel in this way. For Paul, the gospel directs people away from religious tradition taken as a set of requirements and towards love of neighbor as the sole requirement (Gal. 5). This freedom is very radical. It should lead us into a continuous activity of criticism of traditional values and beliefs and institutions, rejecting those which no longer conduce toward loving relationships between human beings and reconstructing the others so that they help foster communities of reconciliation and justice and peace. Likewise Jesus teaches that all religious institutions, practices, and beliefs are for the sake of human beings — human fulfillment (Mk. 2:27). God alone is to be served, and to devote oneself to anything else is idolatry. Thus devotion to the Bible and the creeds should be provisional and subjected to criticism and revision.

Liberal theology is often associated with the nineteenth century, and this is correct. Not until the Enlightenment did Christians see that Luther's and Paul's emphasis on freedom applied to Christian beliefs. Aided by Descartes and Kant ("have courage to use your own reason"), Christians began to subject all domains of life to criticism — freedom — the gospel. One great fruit of this self-critical movement in the nineteenth century was the historical re-examination of the Scriptures themselves. It is one of the glories of Protestant Christianity that the sense of freedom promised by the gospel was sufficiently powerful that it could produce the kind of radical, critical reinterpretation of the Christian Scriptures which the nineteenth and twentieth centuries have seen.

Thus liberal theology is hardly in tension with the gospel. The

gospel is the good news that we were created for freedom, and that freedom is available to us, including freedom from earlier stages of Christian tradition. Thus liberal theology is evangelical through and through.

David Wells (GCTS)

We need a closer definition of "liberal." I could no more speak against freedom and self-criticism than I could against motherhood. Let me work at that closer definition through a historical approach.

Historically, Protestant liberals and Catholic modernists in the nineteenth century saw Christian faith as a little Alpine village perched on the side of a mountain right in the path of an avalanche — modern consciousness. For instance, Kant's phenomenal–noumenal distinction produced diffidence regarding things metaphysical. They responded with two apologetic moves. First, they grounded Christian faith on the evidence of religious experience (phenomenal). This both dodged Kant's criticism, and made religious pluralism easier to understand. Thus liberal theology starts not from objective revelation, but from experience common to all.

Second, most identified the sense of "godness" with evolution. In personal terms, they saw a development from brute animals to divine sonship as people managed to sluff off the ape and the tiger within them. In societal terms, they looked for a time of greater justice. At the close of the nineteenth century, some hoped that war might be a thing of the past.

From this apologetic reshaping there emerged the distinctive marks of liberalism: (1) a concern with divine immanence, so that God is found by, with and under all human personality, and the traditional understanding of miracle is brought into conformity with the laws of nature and human personality; (2) a reworked Christology, so that Jesus is not a unique breaking-in, a new species, but the perfection of what is already present in human life; (3) revelation, not as the divinely given disclosure of God in human language, but the summation and interpretation of experience; (4) sin, not as something breaking fellowship and relationship with God, but as a tiresome ball and chain which impedes the progress of the human race; (5) salvation as a nurturing process by which we bring the sense of God within to greater clarity and focus. To quote Niebuhr, the gospel of liberal Protestantism was about a God without wrath bringing man without sin to a kingdom without judgment through a Christ without a cross.

To summarize, liberal theology saw human personality as a reservoir of the divine, saw critical reason as the means of pumping out the divine, assumed continuity between Christ and culture, and equated social progress with the coming of the Kingdom of God.

Richard Niebuhr (HDS)

Note that both Gordon–Conwell people gave historical presentations; Kaufman spoke of what liberalism means to him.

"Liberal," "evangelical," and "Christian" are adjectives, not nouns. Treating them as nouns reifies what cannot be reified and tempts us to forget that the "liberal-evangelical" distinction is very fluid and constantly changing. Wells characterized liberalism in terms of immanence, but it was Jonathan Edwards who said that "space is God." Also, I resonated with Lovelace on personal testimony and religious experience underlying the foundations of theology.

The Bible is not a static entity. It is a written document which we employ. It is only effective when employed, and it is always employed in a particular cultural context.

Human beings are unfinished (a definition), and in each generation we are completing our own human nature, and completing (interpreting) the Scriptures for ourselves.

The Bible contains a summary of the law in two commandments. The first commandment relativizes the Bible, directing us to God and to nothing else. The second commandment tells us to love all that shares the cosmos with us: promote love of being, of fulfillment of all being. That is a commandment which is the essence of both "liberal" and "evangelical."

[At this point the moderator identified some common themes in the presentations, and asked the participants to interact with these themes in particular ways. They exercised freedom in responding to this request.]

Lovelace: A simple liberal/evangelical categorization is inadequate. A more important question concerns which direction a person is moving. I like to set up a rheostat with biblicity at one end and non-biblicity at the other. So reification is a danger.

Regarding experience, Tillich properly observed that it is the indispensable medium, not the source of theology. It is crucial to combine experience and norm.

Regarding Niebuhr on the Bible: the Bible abides as an objective source. Its relevance does unfold, and in that sense it does not stay the same.

Regarding Kaufman on heteronomy: many forms of evangelicalism have put humanity in a straitjacket. There are so many humanists around because evangelicals are so inhumane. So I appreciate the impulse toward freedom. But the thing about evangelicalism is that when it encounters core biblical truth, it may first encounter it as heteronomy, but there is a breakthrough, and heteronomy becomes theonomy.

Kaufman: The Gordon–Conwell people assume that there is "the biblical message" or "the biblical faith" (e.g., Lovelace's rheostat). I do not understand this. There are many biblical positions on almost any topic you wish to take up. The Bible is a pluralist library of books, of theological ideas, of values, of points of view.

Second, even if there were *the* or *a* biblical message, there are different understandings of what that would be. There is not any biblical statement of what the biblical message is; we have to decide this. I think it is about freedom. But obviously that is not the only view. So what the biblical position is is unclear.

Third, even if we could find the biblical position, how to interpret this as bearing on our situation is unclear. We differ on what our world is, and this affects our hermeneutic.

Wells: In response to Niebuhr, of course evangelicals affirm the immanence of God. But not at the point of soteriology. Evangelical theology consistently has wanted to affirm that when you are talking about the relationship of people to God, you have to say with Ephesians 4 that we are dead. Therefore it does not seem to me to be a particularly faithful rendering of *any* understanding of the New Testament to posit then that the life of God is burbling up within people. With Kaufman I would affirm that religious experience is not self-interpreting. So to try to build a theology on what we have experienced is a very dubious undertaking.

Niebuhr: I would like to correct Wells and Kaufman on the nature of experience. It is not an abstract entity. Experience has never been taken by Bunyan, Schleiermacher, James *et al.* as both ineffable and self-interpreting. Interpretation is obviously part of experience.

Regarding the opposition between experience and divine disclosure, *Pilgrim's Progress* has been translated in over one hundred languages. Obviously there is something about Bunyan's imaginative and innovative portraiture of Christian experience that has appealed to countless generations speaking various languages who have had very little contact with evangelical or neo-orthodox or Reformation Christianity. So the importance of experience in the whole Christian enterprise and the appeal to that which we have in common is nowhere more eloquently testified to than by this highly evangelical character and Baptist minister, John Bunyan.

Questions From the Floor

Q: Wells, can there be a synthesis between the positions expressed here today?
Wells: Yes and no. No, biblical faith is particularistic. Yes, if you run with the authority of Scripture and Jesus as sin-bearer.
Lovelace: The Reformers saw Scripture as harmony. Others see Scripture as an aggregation of theologies. This is the watershed here between the two groups.

Q: Kaufman, what is the standard of self-criticism? Is this standard open to criticism?
Kaufman: There are a number of norms, love between human beings, communities of reconciliation. So there are some moral norms of biblical tradition. These norms must be subjected to criticism. Now what we understand by love of neighbor, peace, reconciliation must be always subject to criticism because most of our understandings will have been wrong.

Q: Kaufman, what is to be made of the calls in Galatians, 1 John, and 1 Timothy to remember what we have from the beginning? Would Paul or John commend your theology to us?
Kaufman: We cannot extrapolate from these to the latter part of the twentieth century. There is no way to say what they would say. We can only say how we interpret it. We can speak for ourselves, not for them.

Q: Do evangelical theologians have anything as good to say to third world peoples as liberation theologians?
Lovelace: Many forms of twentieth-century evangelical theology have stressed only liberation from the guilt and power of sin, not from the realities of human bondage as described by Marx. There are folk like Ron Sider doing evangelical theology of liberation, also Orlando Costas and Rene Padilla. Look at the evangelicals in nineteenth-century England, Wilberforce and Shaftsbury. So there is no essential distinction. Our problem with liberal theology is its eclipse of liberation from the power of guilt and sin.

Q: Wells, speak to Kaufman's comments on Scripture.
Wells: In evangelical theology, the Holy Spirit is not understood to eclipse the writer of Scripture (background, temperament, etc.). But the presence of the Holy Spirit means that the cultural context does not negate the objectivity of revelation. So there is the possibility of coming to a common understanding of different parts of Scripture.

But much of the reading of Scripture in the twentieth century has little to do with literary criticism and much to do with twentieth-century epistemological assumptions (e.g., Bultmann's comment that people who used light bulbs could not believe in miracles). If we correct our presuppositions and are not naive about twentieth-century assumptions we can come to a common understanding regarding the core of New Testament faith.

Reflections on the Discussion

I would like to comment on two of the answers to questions coming from the floor.

Kaufman's second answer (our not being able to extrapolate from John and Paul to the latter half of the twentieth century) will be badly misunderstood unless it is juxtaposed with his opening contribution to the discussion. There Kaufman spent more time than any of the other participants relating his position to Scripture. And Kaufman's second contribution (concerning the problems in talking about "*the* biblical message") may suggest evangelicals avoid debating Kaufman on norms in favor of a more important question. This concerns the adequacy of Kaufman's theological proposals in light of the questions Kaufman himself raised: How do we arrive at our principles of interpretation? How do we get to our position here and now? The choice of the questions implies that it is important for there to be a connection between our reading of Scripture and our theology. Thus Kaufman is both affirming this connection and warning us that it is not unproblematic.

But answering the first question (how do we understand the plurality in the Bible?) will involve judging the adequacy of Kaufman's (and our!) reading of Scripture. Kaufman lays great emphasis on freedom. But to plug "freedom" as defined by the Enlightenment into the New Testament as Kaufman was doing seems to me to generate at least as much confusion as clarity. This is not to say that the Enlightenment has not helped us recover important aspects of "freedom," but it is to say that our notion of "freedom" needs to be critically evaluated in the light of Scripture. I think this criticism takes place as the church reads Scripture under the direction of the Holy Spirit and aided by the gifts of the Spirit. And this, I think, is to talk about freedom within Scripture and tradition rather than freedom over against Scripture and tradition.

Wells' last answer (a reaction to Kaufman on Scripture) is noteworthy in a number of ways. First, it illuminates the way the Gordon–Conwell folk did not completely escape the temptation to triumphalism, for Kaufman's comments on Scripture — whatever else they do — describe clearly the difficulties Christians of whatever stripe have in hearing and responding to Scripture. One thinks of the discussions in the evangelical camp about the role of women in marriage, society and the church, about property and about war (whether in general or in particular: Vietnam, El Salvador). It will not work for evangelicals to identify these as peripheral rather than core issues, for they concern how we treat people, i.e., how we fulfill the second half of the Great Commandment. It will do us little good to say "the Bible, the Bible" if we do not the things that He says.

Second, in response to statements about the content of Scripture (the Bible being a pluralistic library of books), Wells appealed to tradition (how evangelicals understand things — in this case, the harmony of Scripture). Appeal to tradition here may be quite appropriate, but it was incongruous after the evangelicals had defined themselves in terms of the formal principle of *sola scriptura*. Concerning Scripture itself, I suspect that the false dichotomy which needs attention is that between Scripture as unified and Scripture as diverse. "Harmony" is not a bad word here, as long as one is willing to see the harmony, for instance, in both Bach cantatas and fusion jazz. But rather than using this model to launch into an extended third section, I will close by suggesting two modern works addressing this question: James Dunn's *Unity and Diversity in the New Testament* ("the cohesive focal point" is "the unity between the historical Jesus and the exalted Christ") and Brevard Childs' *Introduction to the Old Testament as Scripture* (the canon itself may provide guidance in threading our way through the diversity).

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INTERSECTION

(The integration of theological studies with ethics, academic disciplines, and ecclesiastical institutions)

URBANA '81: SEARCHING FOR A TRUE PICTURE OF MISSIONS

By Harvie M. Conn, Professor of Missions, Westminster Theological Seminary.

How does one evaluate a five-day Missions Convention that draws 14,066 people from at least twenty-two countries, puts seventeen key church leaders on the speaking platform, and arranges for seventy elective workshops on everything from "What is Missions?" to "Man and Woman as Servants"?

The stated purpose of Inter-Varsity Christian Fellowship's Urbana '81 was "to glorify the Lord Jesus Christ by helping students in seeking God's place for them in world missions and thus to serve the church in strengthening her ministry in world missions." From hundreds of small group Bible studies in the morning to prayer groups at the end of each day, built on the experience of twelve previous gatherings and a program fine-tuned with business-like efficiency, Urbana '81 sought to serve that purpose. Why then do I rate it a C+ as an information event?

There was too much for students to filter through their preconceptions and myths about missions. As one platform speaker noted, it was for many much like trying to get a drink of water from a firehose. Still too many workshops (in spite of what I figured as a good drop from Urbana '79), still too little free time to rest and gossip through the experiences, still not enough personalized direction for students with questions. Opportunities for feedback within the Convention were minimal. Workshops which filled three of the afternoons were apparently almost always lecture format. One Inter-Varsity staff member commented to me that, of the several he had attended during the week, mine was the only one built around significant student input and discussion. When you've got a product to sell, feedback discussion can slow things down.

And there were not enough jarring notes of dissonance in the process to make people pause long enough to question, to look again at their own mythologies of missions.

I found myself asking why there were standing ovations for Eva den Hartog, the Salvation Army Major from Thailand, for Marilyn Laszlo, the Bible translator in Papua, New Guinea, and for Helen Roseveare of Zaire. Their presentations were powerful effectors, to be sure. Courage, I know many were thinking with me, can hardly be classified as "manly" after hearing these three women. But was it just that? Was it sensitivity to Roseveare's personal sufferings? Compassion for den Hartog's presentation of the refugee camps and their pain? Assuredly, that too. But beyond that, was it the romance of three white women serving Christ "in remote, back-country outposts" (to quote the press release)? Was it the subterranean call of Missions as the task of "the great white father" — and now mother — in the "uncivilized" world? Was the response a response to the old ideology of missions for the "primitive tribal savage"? Was this why so little was said of the call of the world's cities? No one on the platform, I really believe, was trying consciously to dredge up from our unholy history that colonial spectre. But no one spoke strongly enough against it to raise questions.

Laszlo's presentation was a masterpiece of humor and emotional appeal. Twice in her talk she described herself and others as "the first white persons" in an area. It was incidental to the talk. Or was it? She was followed by Dr. George McKinney, black pastor of an inner city church in San Diego. He spoke with great power of Christ's call to the cities of the United States (though he said nothing of world urbanization and its unique demands). No standing ovation for McKinney. He did not eat grubs or translate the Bible for naked men clothed with one vine around the waist. Laszlo appealed on the deep-structure level of the white psyche to join in jungle gentrification. McKinney warned against that same process in the American city by whites.

How far is racism from the old mentality? Laszlo's comments are indicative. Similarly, in promoting one of the "books of the day," a speaker told of meeting in the hinterlands of South America a missionary who was there because of the book's impact. Once again it was not simply that he was the only missionary in the area. He was the "only white" missionary in the area. I have no desire to select these random comments and make accusations of rampant racism. But I do feel they exhibit a mentality towards missions that retards the world progress of the gospel and drags us back to the colonialist romanticism of the past.

I kept asking myself, "What vision of Missions do these color adjectives give to the 226 blacks present? To the 165 Hispanics? What of the 436 delegates from the third world? We talk so glowingly about the participation of the international church in world missions. What message do these adjectives convey to them about how some of us really see their participation?" No wonder there are so few American blacks on the mission field. And so few blacks in IVCF.

As in previous Urbanas, I fully expected to hear some powerful cautions from the platform on this confusion of world missions with white do-it-now-ism. I was disappointed. Urbana '79 spoke much louder and clearer on these issues through Pius Wakatama, an African theologian and churchman, and Isabelo Magalit, a member of the International Fellowship of Evangelical Students (IFES) staff in Malaysia. Megalit returned to this gathering, but his warnings were not as loud. His presentation began with a powerful comment to which I said as noisy an "Amen" as I could muster. "Last night," he began, "we heard about the sending church from a North American pastor. Tonight a pastor from Asia has been asked to speak about the receiving church. The implication is obvious. The North American church is the sending church, and the church in Asia is the receiving church. That conclusion is false, and I will attempt to show why."

No standing ovation for McKinney. He did not eat grubs or translate the Bible for naked men clothed with one vine around the waist.

But this high point was not fully reached again; and I wonder if Megalit's call for "partnership" was really strong enough to shake our ethnocentric past. So too with Samuel Escobar, Associate General Secretary for Latin America of the IFES. His topic, "Characteristic of the Witness," opened the way for some demythologizing. And his sub-headings had great potential — the humility of the witness, the witness as a servant and a prophet. Once the sparks did begin to fly. Escobar spoke of Jesus, "not an unoffensive and unobtrusive guru teaching transcendental meditation, surrounded by flowers and incense and soft cushions. Because he served people, especially the poor, he entered in constant conflict with the governing elites." I waited to hear Escobar flesh this out. At the Lausanne Congress on World Evangelization in 1974, with Rene Padilla and Orlanda Costas, he had

helped lead a "palace revolt" against the "culture Christianity" of the northern hemisphere and aided us in seeing the need for other components in our homogenized cartons of Missions. But the call was much more "laid back" at Urbana '81.

Perhaps what I'm saying is that the pitfalls of the mission enterprise were less evident from the platform than they were in Urbana '79. One commentator on Urbana '79 was struck by Megalit's courage at that time in delivering some strong words about Western missions. He was given a standing ovation. "The honesty and reality of his words touched the audience" (Dorothy Friesen, "Urbana and the Amazing Missionary Enterprise," *The Other Side*, March, 1980, p. 34).

There was nothing of this sort to stand in ovation for in '81. The agonizing question of the relationship between evangelism and social responsibility, the continuing reality of national church/expatriate mission tensions, the place of the poor in the purposes of God, the call of biblical justice to be reflected in missionary lifestyles, all these components were not loudly heard from the platform. Surely no one at a Missions Convention wants to spend all his or her time on these topics. But surely no one can any longer minimize them to the periphery and hope to give students an honest picture of the realities they will face "out there."

An Inter-Varsity press release dated December 31 carried the headline, "Urbana '81 Stresses Word and Deed." Missions as service and witness, it argued, "was the consistent theme underscored by speakers at Urbana '81." In support of that statement, it quoted Billy Graham's December 30th presentation and his call "to break out of our false distinctions between secular and sacred." It reminded us of McKinney's presentation, of den Hartog's challenge, "We are living in heaven compared with the millions of people living in inhuman conditions, what I call hell." It pointed to the student fast on Tuesday noon, which helped raise $15,000 for three evangelical relief organizations.

That headline to me was not at all accurate. The message did not come through loud and clear from the platform about word and deed together being vital in communicating the Christian gospel. The Missions we saw from that vantage point was generally a-political and de-historicized. It was a kind of Gnostic Missions operating out of an evangelical *Urgeschichte* — world awareness given a one-column "news brief" in the daily Urbana news sheet we received each morning.

But there was another Urbana. And here Missions seemed closer to 1981. It was the Urbana exposed through Twentyone-Hundred Production's multi-media presentations and some of the workshops. There was the closed-door press conference on "the effect of culture upon missionaries." Here Escobar warned, "the North American culture has become so expansive that its missionaries no longer realize the extent of its power and influence." Here David Howard, the closing speaker of the Convention, spoke of North Americans as largely "monocultural." Here they struggled with how to deal with the social and political ills of the nations in which the missionary served. One panelist urged "prayerful discernment"; another reminded the missionary to be a guest and "slow to speak." And then Escobar responded, "missionaries must eventually come to terms with the questions of injustice and oppression in the countries they serve. Too many missionaries remain silent in the face of obvious crimes against the people."

There were the workshops for the students, sessions which often did address the important issues — "the gospel and culture," "evangelism and social concern," "community development: a Christian response to poverty," "international economic and political influences on North American missions," "western missions and anti-American sentiment," "ministry to the world's hungry and homeless," "urbanization and missions."

And how do you describe the innovative, forward look of the titles availble from InterVarsity Press in the armory? Stott's *Culture and the Bible*, Sider on *Rich Christians in an Age of Hunger*, Sally and Behm asking *What Color is Your God?*, Thom Hopler's exhortation to move beyond your cultural walls in *A World of Difference*, Richard Lovelace's *Dynamics of Spiritual Life*. The list could become endless. One tribute after another to a publisher's willingness to take risks and push us into re-thinking.

All of this was almost a second Urbana.

Then, there is the third Urbana. It is found on the Armory floor and in Huff Gym. It is the Urbana of the Missions boards, built to handle "candidates" for "The Work," too often nineteenth-century processors of vital twentieth-century concern for the world. Here I continue to fear is where student enthusiasm begins to dim, where Assembly Hall and workshop information can shift quickly into P.R. promotion. Granting the obvious way God has used the Mission board in the past, granting the way He will no doubt continue to use it in the future, can we also grant the tendency of any institution towards self-preservation and conservation of the status quo? Can we ask if the Armory is not also part of the siphoning-off process that not only screens out the romantic inquiry but also the "Unstoppable" etceteras of the Lord's student army as well? Does the Armory give any evidence of serious wrestling with the reality of the short-termer (5764 on the field in 1976 and approximately 8581 in 1980)? What accounts for this unusual surge of short-termers? More specifically, could these figures possibly be saying to us that the traditional boards need new ways of transposing this enthusiasm into lifetime commitments? Ten years from now, how many of those will be found overseas who made up the massive response to the call for foreign service at Urbana '79? What part will the Armory Urbana have played as those 1800 young people came down through the funnel to the world's airports?

Ultimately, is the Convention's purpose really achieved in the information flow from these three sources, these "three Urbanas"? Or rather by its unstated achievement as a festival of faith, a celebration of the gospel? Has its growth from a 1946 convention of 575 to 1981 and 14,066 moved it to where the medium has become the message? Is this why one young woman said to me her first Urbana (in 1979) gave her inspiration, but this one gave her information? Why was I left with the unsettling feeling that the powerful morning Bible studies by Eric Alexander had less to say about Missions and more about Christian commitment?

There is no doubt that Urbana's planners are concerned in all these areas. An anticipated 5000 to 10,000 students will attend Urbana Onward mini follow-ups in February. Here the personal contact with missionaries, the time for personal interaction will be scheduled. But will even these be enough to tap the surge? Do we need such programs annually, with one scheduled just *before* the next Urbana? Forewarned can be forearmed.

In a local church, one missionary conference "special" a year opens new doors and excites new hopes. But there must be channels to keep that spectacular interest going and growing. And they must be channels that convey not only an "accurate" picture, but a "true" picture. "Three" Urbanas cannot create a world Christian mentality that is more than simply "accurate." Urbana as a celebration can awaken the hopes and stir the imagination. But until the real Urbana stands up more straight and tall, celebration can lead to triumphalism.

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RELATIONSHIPS BETWEEN THE TESTAMENTS: EVANGELICAL THEOLOGY SOCIETY ANNUAL MEETING

By Barry D. Smith, student at McMaster Divinity College.

The thirty-third annual meeting of the Evangelical Theological Society was held in Toronto, Ontario, hosted by Ontario Theological Seminary. A great host of evangelical scholars met December 28–30 for the purpose of discussing the theme of the relation between the two testaments. This topic obviously had wide appeal since approximately three hundred attended. The conference included five plenary sessions, in which two scholars read papers, as well as four parallel sessions which people attended according to individual interest.

Starting things off on a rather lively note in the first plenary session, Paul Feinberg of Trinity Evangelical Divinity School gave a rebuttal to the thesis of Daniel Fuller's recent book, *Gospel and Law: Contrast or Continuum*. Feinberg argued that there was no continuum, only contrast. It was unfortunate that Fuller could not have been present — the telephone debate was less than ideal. Nevertheless, Fuller was able to defend his position quite well and even answer questions from the floor. It will be very interesting to see what type of reception Fuller's thesis receives from the evangelical world in the future. Whereas in the past dispensationalists and covenantalists could at least unite on the basis of soteriology, it would seem that Fuller's position will alienate him from both camps. The general consensus of the participants at the conference was that he was advocating, at least partially, a works-righteousness soteriology.

Also of significance was K. L. Barker's announcement in his presidential address that he had moved from his earlier strict dispensationalist view (concerning the relation between the law and gospel) to a middle position which is a hybrid of dispensational and covenant theology. It would seem, then, that the polarization which has historically divided evangelicals is being dismantled. The polarization is being replaced by a theological spectrum in which it is possible to locate oneself anywhere between the two poles of dispensationalism and covenant theology. Barker's plea at the start of his address was symptomatic of this shift: he asked for a mutual tolerance and spirit of "brotherhood" to exist between the two camps. Such a theological detente, if realized, would create a less doctrinaire climate and thus would contribute to a new plurality. Both Fuller and Barker seem to be headed in this direction.

Greg Bahnsen, who before the conference was victim to some nasty rumors concerning his views promoting the use of OT laws in modern society, presented and defended his theonomic thesis very competently. It turned out that Bahnsen was simply arguing an historical Reformed view of the relation between the Old and New Testaments, a view which held that we must assume a continuity except where otherwise stated. Although he won a unanimous decision in his debate with Paul Feinberg, Bahnsen's position still requires further evaluation.

Clark Pinnock also presented a paper on the internal development of tradition within Scripture. Orthodoxy in the past has often assumed the Bible to be a static record of revelatory truth. Pinnock's thesis that the Bible is in fact a very dynamic book suggested new possibilities for consideration.

In summary, there is no doubt that the Evangelical Theological Society's thirty-third annual meeting was a great success. Judging by the quality of the work presented, evangelicalism is a very vibrant intellectual force, not lacking in talent. Moreover, evangelical theology is facing some changes, perhaps both good and bad. It will prove most interesting to keep an eye on developments. The seeds of future debate, but hopefully not controversy, have been sown.

SPIRITUAL FORMATION

(Probing questions, suggestions and encouragement in areas of personal and spiritual growth)

THE SPIRITUAL PEDAGOGY OF HENRI NOUWEN

By John S. Mogabgab, Research Fellow at the Institute for Ecumenical and Cultural Research in Collegeville, Minnesota.

Introduction

It is always with a mixture of childlike curiosity and good-natured skepticism that Henri Nouwen receives notice of articles or courses devoted to various aspects of his work. He feels that in his writings and lectures he is only reiterating the basic truths about the Gospel, and fears that interest in his own thought could be a distraction leading people away from God's Word. This concern has grown as his reputation has increased. I remember him once applying to himself one of his own distinctions as he wondered whether he was more in the way of the Gospel than the way to it. It is, therefore, with a certain sense of irony that I offer these reflections on the work of Henri Nouwen.

During the five years in which we worked together at Yale Divinity School, I was most closely associated with Henri's teaching and writing. These are two aspects of the same activity, which might best be described as a spiritual pedagogy. Henri does not consider his writings or his courses "scholarly" in the technical sense. As I came to know him more intimately, I began to see him as an artist of the Christian life who with words and gestures (indeed, many gestures!) seeks to sculpt the spiritual sensibilities of his students and readers. In him the disciplines of the artist and the educator find a personal synthesis. In what follows, I would like to explore this synthesis by describing some of the principles that have shaped Henri Nouwen's teaching ministry at Yale.

During the Fall semesters of 1977 and 1978, Henri participated in regular day-long conferences with Parker Palmer, then Dean of Studies at Pendle Hill (the Quaker community and study-center near Philadelphia). Their theme was "Education and Community." The purpose of these meetings was to reflect upon the relationship between the process of education and the formation of community, and to articulate, if possible, a Christian spirituality of teaching. It was during one of these conversations that Henri formulated a definition of teaching that nicely summarizes his own pedagogical intention: "To teach is to create a space in which obedience to the truth is practiced."

Creating A Space

Henri has always been sensitive to the physical space in which his classes are conducted. The room should be comfortable, pleasant and adaptable to the format of the course. Henri knows that physical space has a profound influence on the quality of personal encounters, and he therefore always seeks out the most inviting classrooms for his students.

But beyond this physical dimension, the space in which his classes meet should be structured by prayer. The varying combinations of biblical readings, silence and prayers which always begin his classes reflect Henri's deep conviction that it is the Lord who has brought us together and given us this time to become better acquainted with Him. For Henri, the period of prayer

at the start of each class involves much more than the effort to establish an atmosphere of interior quietude, although that is certainly important. Rather, prayer is a conscious acknowledgement that precisely here and now the promise of Jesus to his disciples is being fulfilled. "Where two or three meet in my name, I shall be there with them" (Matt. 18:20). The discipline of prayer at the outset of each class is thus intended to create a space in which the students' attention will be directed to the one in whose Name they desire to minister.

There is a third level at which Henri seeks to fashion the space, a level supported by the physical setting and given meaning by the prayers. This third level involves the assigned readings, and, more importantly, the lectures. To paraphrase a line from *The Living Reminder*, Henri's presentations aim at giving the students a space in which to dwell and move around so that they can find their own place in it. Within the space shaped by the lecture, Henri seeks to point out the often unnoticed points of contact between typical human experiences and the deepr reality of God's Spirit at work in the world. Just as the early Christian writers could appeal to a common fund of philosophical categories, methods of thought, and cultural ideals to introduce the educated person of their day to the truths about Christianity, so Henri is able to use such daily experiences as loneliness, anger, joy, friendship and busyness to instruct his students in the ways of the Spirit and to persuade them of the essential relation between spirituality and ministry. Henri himself most often describes this effort as an attempt to help students begin to see the

To teach is to create a space in which obedience to the truth is practiced.

connections between their own life stories and the one great story of God's redemption of the world in and through Jesus Christ. The many pastoral examples, personal anecdotes, psychological observations and theological analyses that go into building the floor, walls and ceiling of Henri's lectures are aimed at helping the students gain a new vision of their vocation as Christians. Henri's description of stories in *The Living Reminder* expresses well the way his lectures are intended to function: "The story confronts but does not oppress; the story inspires but does not manipulate. The story invites us to an encounter, a dialog, a mutual sharing . . . (It) opens a door and offers us space in which to search and boundaries to help us find what we seek, but it does not tell us what to do or how to do it" (p. 66).

Practicing Obedience To The Truth

In Henri's spiritual pedagogy, the classroom, the prayer, and the lecture are all placed in the service of obedience to the truth. The phrase "obedience to the truth," used to characterize a particular pedagogy, could easily stimulate debate about the meaning of these elusive terms. Understood statically and impersonally, for instance, "obedience to the truth" could conjure up the image of religious ideology masquerading as genuine education. But for Henri, "obedience to the truth" has a meaning that is eminently concrete, dynamic and personal.

It was early in his work on the theme of compassion that Henri arrived at a simple yet rich understanding of obedience. Obedience means hearing how much God loves us and responding to that love in the freedom that love creates (Cf. I Jn. 4:18). For Henri, obedience therefore involves a movement toward God in response to God's loving initiative toward us. That initiative is itself the truth because it fully expresses and embodies God's own being. And this truth became not only personal, but a person, in Jesus Christ. Obedience to the truth thus means the discipline of listening to God's Word with the patience and fidelity which express the love marriage partners have for each other.

Precisely because it is a discipline in the service of the personal relationship God has already established with us in Jesus Christ, obedience to the truth must be practiced. Here practice has the twofold meaning of the attainment of skill through repetition, and the actual application of that skill. If the classroom, the opening prayer, the assigned readings, and the lecture all combine to structure a space in which obedience to the truth can be practiced, it is the actual sharing of words and silence, insights and questions, hopes and doubts, that weave the fabric of this discipline. The formative dimension of Henri's spiritual pedagogy manifests itself precisely in the process of these interchanges between teacher and student.

To train students in the practice of obedience to the truth means for Henri that, in so far as possible, his own teaching must embody that practice. In an article on the spirituality of those who teach religion, he wrote: "To be a teacher means to have the same boldness as Paul, who said to the Corinthians: 'Take me as a model as I take Christ' (I Cor 11:1)." This understanding of the teacher as exemplar became central in monastic spiritual formation. In the earliest tradition of the Desert Fathers and Mothers, we hear of Abba Theodore of Pherme, who said in connection with his young disciple: "As far as I am concerned, I do not tell him anything, but if he wishes he can do what he sees me doing" (Sr. Benedicta Ward, *The Sayings of the Desert Fathers*, p. 85). According to Saint Benedict, the monastery is a *schola*, a space structured by fellowship, work, leisure and liturgy, in which service to God can be learned. In this school the Abbot serves as an exemplar whose model is Christ (*St. Benedict's Rule*, Prologue and Chapter 2).

Henri's spiritual pedagogy draws upon and attempts to embody these biblical and early monastic sources. It is interesting, therefore, that while students sometimes grouse about what they consider to be the one-sidedly "monastic" orientation of this or that course, they do not realize that the major aspects and basic form of Henri's entire educational ministry are profoundly monastic. For example, the elements of fellowship and leisure find expression in the weekly evening gatherings for wine, cheese and informal conversation at Henri's home, while the element of liturgy is present in the daily 5:30 PM Eucharist, and more recently, in the noonday prayer.

In all of this Henri is concerned with helping his students grow in their service to the Lord. For instance, he wants to promote in the students the realization that their ministry has already begun and is not a function of receiving the M.Div. degree or an official appointment in the church. Henri's understanding of the many opportunities for real ministry in the Yale Divinity School community lies behind his belief that the small groups are the most important element in the format of his large lecture courses. These small groups are important not because they offer a more intimate circle within a large number of students, or because they provide an opportunity for more intense discussion of the course materials. Rather, their importance is that they hold the promise of becoming crucibles of mutual ministry. Here, if anywhere, the attentive listening born of practicing obedience to truth can be learned and used in the service of Christ's Name.

Converting The Questions

During one of the Pendle Hill meetings on "Education and Community," Parker Palmer observed that for Christians, to search

for the truth means also to be searched by the truth. This insight was confirmed in Henri's own life. As he continued to probe Scripture for the meaning of compassion in contemporary ministry, he began to discover how deeply his own approach to the Good News had been shaped by psychological categories and presuppositions. Henri had studied for two years at the Menninger Clinic, and so was aware of the many valuable insights psychology has contributed to the pastoral ministry. At the same time, he realized that Christian spirituality should not be uncritically reduced to psychology. *The Living Reminder*, written in late 1976, was his attempt to affirm the value of psychological insights for ministry while distinguishing clearly between psychology and spirituality.

As the work on compassion continued, however, the practice of obedience to the truth brought Henri to a new awareness of the radical quality of God's Word and a new sensitivity to the pervasive influence of Freud, Jung and their theoretical legacy on the way we tend to perceive the meaning of the Gospel. This growing recognition of the impact of the "psychological age" on the patterns of his own thought helped Henri to notice similar patterns at work in his students. These patterns could be discerned in a number of the questions elicited by the lectures or readings. There was a tendency, for instance, to interpret ascetical language about self-emptying or the denial of self as a summons to engage in some form of repression of self. One could also detect an inclination in the classes to view spiritual disciplines primarily as instruments for the enhancement of personal growth rather than as ground-clearing exercises aimed at providing room for the Spirit to refashion us in the image of Christ. As Henri became more and more sensitive to this phenomenon in his own life and in the lives of the students, the task of "converting the questions" became increasingly central to his spiritual pedagogy.

The task of converting the questions is a delicate one. First, it requires a special attentiveness to the deeper resonances of a question. What might appear on the surface to be a straightforward enquiry about a particular spiritual technique or the application of a certain spiritual insight in the ministry could well conceal a fundamental pattern of thought that should itself be identified and made subject to scrutiny. Sometimes a question or comment reveals a spiritual concern or issue that is only indirectly suggested by the words themselves. Then a judgment is required about whether to address the explicit or the implicit problem voiced by the student.

Second, the task of converting the questions requires that they first be affirmed. As Henri observed in his article on the spirituality of the religion teacher, affirming the students' questions is part of helping them to discover that "their question is a human question, that their search is a human search, and that their restlessness is part of the restlessness of the human heart — your own included" ("Living the Questions," p. 21). The fact that questions need to be converted does not mean they are poor questions. Rather, it means that the questions raise real spiritual issues, but issues which the students themselves do not always recognize as such. Affirming the questions expresses Henri's pastoral concern that his converting the questions will be perceived as an aspect of spiritual formation rather than as a manipulative trick to avoid tough questions.

Behind the effort to convert the students' questions lies a spiritual principle which Henri considers basic to the Christian ministry. This is the principle of spiritual sobriety or vigilance, called *nepsis* in the early monastic tradition. Vigilance is the discipline of guarding oneself against the many false paths which can lead one astray in the pilgrimage toward maturity in Christ. Hence it is one of the essential conditions of growth in the spiritual life. Abba Poemen, one of the greatest of the Desert Fathers, could therefore say: "Vigilance, self-knowledge and discernment; these are the guides of the soul" (Ward, *Sayings*, p. 145). Vigilance is not, however, merely a defensive, self-serving spiritual posture. As the word itself suggests, vigilance involves an alertness to the dangers of the spiritual life. But this is at the same time an alertness to the solid ground over which a person may pass safely. Vigilance aims at keeping clear the space in which obedience to the truth is practiced. It therefore enhances both self-knowledge and discernment, and in this way eventually enables a person to guide others through the landscape of the Spirit. For this reason, vigilance is crucially important for ministry. With it comes a capacity to speak a comforting, challenging or guiding word in a time marked by great hunger for — and yet greater confusion about — the Christian spiritual life.

To the extent that vigilance contributes to the capacity to see the ways of the Spirit in the marble texture of human life, it sharpens and expands the vision of the minister. In so far as vigilance is a discipline, it helps the minister share this vision with others. To help his students see and hear the truth of God's redeeming Word, and to provide them with some spiritual disciplines with which they might uncover this truth for others — these are the goals of Henri Nouwen's spiritual pedagogy.

Conclusion

I began these reflections with the observation that in Henri the disciplines of the artist and the educator come together. Henri once observed that, "The art of sculpture is, first of all, the art of seeing . . . and discipline is the way to make visible what has been seen. Thus the skillful artist is a liberator who frees from their bondage the figures that have been hidden for billions of years inside the marble, unable to reveal their true identity." (*Clowning In Rome*, pp. 87–88). Although our new self in Christ may not have been hidden for billions of years, it is often as difficult to see and to make visible as the figures concealed in the sculptor's stone. That Henri wants to see and to make visible this new self in his students so that they can do this for those entrusted to their pastoral care is a mark of his artistry and reason enough to be grateful for his educational ministry at Yale Divinity School.

Reprinted by permission from the January, 1981 issue of Reflection Magazine, *the journal of Yale Divinity School. Since the writing of this article, Nouwen has moved to Peru to join in the life of a parish among the poor. He continues to have close ties with the Trappist monastery, The Abbey of the Genesee, in Pifford, New York.*

URBAN EVANGELISM SEMINAR

A two-week seminar on Urban Evangelism will be held April 19–23 and 26–30, 1982 at the Overseas Ministries Study Center in Ventnor, New Jersey. Sponsored by Latin American Mission, World Vision, and the Overseas Ministries Study Center, the seminar will include featured lecturers Roger Greenway, Howard A. Snyder, Raymond J. Bakke, and William Pannell. The first week will focus on the Third World Context, and the second week will focus on the North American Context. Participants are welcome to attend one or both weeks. For application and more information, write the Overseas Ministries Study Center, P.O. Box 2057, Ventnor, NJ 08406.

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.

EVANGELICALS IN BIBLICAL STUDIES: A SURVEY OF BASIC BOOKS

By Mark Lau Branson

(This bibliography can be filed separately by removing these center pages.)

REFERENCE VOLUMES

Bromiley, Geoffrey (ed.). *International Standard Bible Encyclopedia* (Eerdmans). Volumes I (1979) and II (1982) of four indicate that this will represent some of the best in mainstream evangelical scholarship. Bibliographies conclude major articles.

Brown, Colin (ed.). *New International Dictionary of New Testament Theology* (Zondervan, 1975–78). This 3-volume set provides extensive comments on theological concepts. More usable than Kittel for most students and pastors, although the unexpected placement of some materials requires that one depend on the indices for guidance.

Douglas, J. D. (ed.). *The Illustrated Bible Dictionary* (Tyndale House, 1980). An update of the standard *New Bible Dictionary*. This 3-volume, full-color resource should soon be out as a single volume. Do not toss your old *NBD*, it is still very serviceable.

OLD TESTAMENT INTRODUCTIONS

Bush, F. W., David Hubbard and William LaSor. *Old Testament Survey, The Message, Form, Background of the Old Testament* (Eerdmans, 1982). Arranged according to the Masoretic text (law then prophets then writings). Each book is set in its historical surroundings, then the major messages are expounded. Demonstrates a helpful approach to critical biblical study that appreciates the actual content of a book as we have received it in the canon.

Childs, Brevard. *Introduction to the Old Testament as Scripture* (Fortress, 1979). Childs' gift is that of uncovering the theological core of a book. Several helpful essays on canonical studies are provided, along with fairly thorough bibliographies.

Harrison, R. K. *Introduction to the Old Testament* (Eerdmans, 1969). This is the classical conservative work on OT introduction. Although idiosyncratic and polemical issues occasionally receive more attention than the actual message of OT writings, Harrison has provided a valuable storehouse of archeological, historical, and literary information.

NEW TESTAMENT INTRODUCTIONS

Guthrie, Donald. *New Testament Introduction* (InterVarsity Press, revised 1981). A thoroughly evangelical volume which contributes to the ongoing discussions about dates, authorship, historical reliability and purpose, then proceeds to offer comments on the content.

Harrison, Everett F. *Introduction to the New Testament* (Eerdmans, revised 1971). Though briefer than Guthrie, focuses more often on the purpose and content of each book.

Kummell, W. G. *Introduction to the New Testament* (Abingdon, 1966). Though conservative for a German, probably to the "left" of American evangelicalism. Do not bypass this one though; Kummell is too valuable in discerning the messages of the NT in light of the historical background of the writings.

Martin, Ralph P. *New Testament Foundations* (Eerdmans, 1975–78). Demonstrates how one can use critical tools without losing sight of the central messages of the books. Weak on socio-ethical concerns, stronger on theological issues. While some conservatives will disagree with Martin's comments on the authorship of some books, his consistent expertise in Pauline thought suggests that his judgments deserve careful consideration.

BIBLICAL HISTORY—OLD TESTAMENT

Bright, John. *A History of Israel* (Westminster, revised 1981). Historical, cultural and archeological insights come to bear on OT times, with helpful comments on theological implications.

Bruce, F. F. *Israel and the Nations* (Eerdmans, 1963). Though briefer than Bright, Bruce offers a learned commentary on the events, peoples, and activities of the OT era.

Mark Lau Branson, General Secretary of Theological Students Fellowship, has recently authored A Reader's Guide to Evangelical Books, *to be released later this year by Harper & Row.*

Kitchen, K. A. *Ancient Orient and the Old Testament* (InterVarsity Press, 1966). Compares OT accounts with what is known about other cultures in the eastern Mediterranean.

BIBLICAL HISTORY—NEW TESTAMENT

Bruce, F. F. *New Testament History* (Doubleday, 1974). Provides essential information about culture, governments, religions, and events as they correlate with the life of Jesus and the early years of the Christian church.

_____ *The New Testament Documents: Are They Reliable?* (InterVarsity Press, revised 1960). After examining details surrounding Luke's accounts, Bruce argues that the case for biblical accuracy is solid.

Moule, C. F. D. *The Birth of the New Testament* (Harper & Row, revised 1982). Working with form critical tools, Moule examines the formation of the NT canon. Though often critiqued for his conservative conclusions, Moule says that the evidence points that way!

LIFE OF JESUS

Harrison, Everett F. *A Short Life of Christ* (Eerdmans, 1968). Major events and teachings carry the reader through Jesus' life. Harrison appreciates contemporary scholarly debates, providing here the classical evangelical work. Bibliographies follow each chapter.

Marshall, I. Howard. *I Believe in the Historical Jesus* (Eerdmans, 1977). Focuses on the methodology of historical study and then interacts with issues like supernatural happenings and the nature of the gospels.

Stein, Robert H. *The Method and Message of Jesus' Teachings* (Westminster, 1978). In this exposition of the content of Jesus' teaching content and methods, we actually have a noteworthy study on his central actions in relationship to those teachings. Several topical essays add to the value of this book.

Yoder, John Howard. *The Politics of Jesus* (Eerdmans, 1972). Argues that the personal and social ethics taught by Jesus were not "interim" but central to his age and ours. Yoder penetrates central issues in the life of Jesus which others treat superficially.

BIBLICAL INTERPRETATION

Boer, Harry. *The Bible and Higher Criticism* (Eerdmans, 1981). Seeks to examine the problems in methodology and the biases among scholars. A worthwhile critique.

Brown, Colin (ed.). *History, Criticism and Faith* (InterVarsity Press, 1976). Essays by Brown, Bruce, France, and G. Wenham offer valuable introductory comments on issues in biblical studies: mythology, the authenticity of Jesus' words as recorded in the NT, how one's faith relates to historical events.

Maier, Gerhard. *The End of the Historical-Critical Method* (Concordia, 1977). Another critique, *a la* Boer, with helpful insights.

Ramm, Bernard. *Protestant Biblical Interpretation* (Baker, 1970). This classical evangelical text examines various types of biblical literature and discusses the appropriate tools for study.

Virkler, Henry. *Hermeneutics, Principles and Processes of Biblical Interpretation* (Baker, 1981). A helpful conservative text written to walk a student through the interpretive process.

OLD TESTAMENT INTERPRETATION

Bimson, John. *Redating the Exodus and Conquest* (The Almond Press, 1981). A thoughtful, scholarly case for a 15th century exodus.

Bright, John. *The Authority of the Old Testament.* (Baker, 1975). To encourage churches to pay more attention to the OT, Bright surveys study methods and emphasizes the relevance of these teachings for today. Learned on scholarly issues, sensitive to contemporary appropriation.

NEW TESTAMENT INTERPRETATION

France, R. T. and David Wenham. *Gospel Perspectives: Studies of History and Tradition in the Four Gospels* (Paternoster, 1979). A valuable collection of essays concerning the gospels and mat-

ters of historicity.

Kistemaker, Simon. *The Gospels in Current Study* (Baker, revised 1980). A conservative introduction to issues in gospel study.

Ladd, George E. *The New Testament and Criticism* (Eerdmans, 1967). Examines critical approaches (linguistic, literary, historical, form, and comparative religion methods), offers definitions, evaluations and his own proposals. Easily the most valuable for students who are beginning to explore biblical studies.

Marshall, I. Howard (ed.). *New Testament Interpretation: Essays on Principles and Methods* (Eerdmans, 1977). Bruce, Smalley, Goldingay, Thiselton and others on contemporary biblical criticism. Overall it reflects the strength and vitality of British NT scholarship.

Morris, Leon. *Apocalyptic* (Eerdmans, 1972). A valuable introduction to apocalyptic literature, its characteristics and uses in the NT.

Ridderbos, Herman. *The Authority of the New Testament Scriptures* (Baker, 1963). A conservative critique of modern biblical criticism, with an appreciative eye toward study methods that are indeed helpful. Sees the uniqueness of the Bible in that it is far more than a historical book.

Thiselton, Anthony. *The Two Horizons, New Testament Hermeneutics and Philosophical Description* (Eerdmans, 1980). In examining the works of Heidegger, Bultmann, Gadamer and Wittgenstein related to interpreting texts and language, Thiselton opens up new possibilities for more sensitive readings of biblical texts.

GUIDES TO COMMENTARIES

Childs, Brevard S. *Old Testament Books for Pastor and Teacher* (Westminster, 1977).

Goldingay, John and Robert Hubbard. *Old Testament Commentary Survey* (TSF, revised 1981).

Thiselton, Anthony and Don Carson. *New Testament Commentary Survey* (TSF, revised 1977).

BIBLICAL THEOLOGY—GENERAL

Bruce, F. F. *New Testament Development of Old Testament Themes* (Eerdmans, 1969). A valuable introduction to thematic study that spans both testaments.

Childs, Brevard S. *Biblical Theology in Crisis* (Westminster, 1970). Surveys the history of the discipline with a call for rewriting the agenda.

Purkiser, W. T., Richard S. Taylor and Willard S. Taylor, *God, Man and Salvation* (Beacon Hill, 1977). Theological themes receive helpful comments from a Wesleyan-Holiness perspective.

Baker, D. L. *Two Testaments: One Bible* (InterVarsity, 1976). Surveys various approaches to the question of continuity, defends the essential unity of the Bible.

France, R. T. *Jesus and the Old Testament* (InterVarsity, 1971). A careful study of Jesus' appropriation of OT passages.

Ladd, George E. *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Eerdmans, 1964). A topical study that explores both testaments.

LaSor, William. *Israel: A Biblical View* (Eerdmans, 1976). The relationship of Israel to the church is discussed with a conclusion that the two are not totally merged into one NT concept.

Longenecker, Richard. *Biblical Exegesis in the Apostolic Period* (Eerdmans, 1975). In discussing interpretive methods of the NT era, Longenecker examines their cultural appropriateness—for the first century and for ours.

OLD TESTAMENT THEOLOGY

Clements, R. E. *Old Testament Theology: A Fresh Approach* (John Knox, 1978). Especially helpful on methodology, then approaches various themes: the God of Israel, the People of God, the OT as Law, the OT as Promise.

Dyrness, William. *Themes in Old Testament Theology* (InterVarsity, 1979). Brief, thematic developments of key topics, with attention toward theology.

Goldingay, John. *Approaches to Old Testament Theology* (InterVarsity, 1982). Helpful both as a commentary on different methods and in outlining profitable approaches to discover the relevance of the OT for today; useful bibliography.

Hasel, Gerhard. *Old Testament Theology: Basic Issues in the Current Debate* (Eerdmans, revised 1975). Brief, understandable survey to current writers and methods, along with Hasel's own agenda.

Kaiser, Walter. *Toward an Old Testament Theology* (Baker, 1978). Works with a centerpiece of "promise" to provide a thread through OT thought, but not as successful as Martens.

Martens, Elmer. *God's Design—A Focus on Old Testament Theology* (Baker, 1981). God has an agenda, and OT events and literature provide the strands the indicate how that plan is woven. Special essays on liberation theology, power, warfare, and others make this an even more useful contribution.

NEW TESTAMENT THEOLOGY

Bruce, F. F. *The Message of the New Testament* (Eerdmans, 1973). A brief, thematic overview of central theological issues in the NT.

Dunn, James D. G. *The Unity and Diversity of the New Testament* (Westminster, 1977). Values the unique features of each NT writer, often emphasizing more surface differences while missing underlying continuity. However, Dunn's work deserves appreciation, and the unifying center (the congruence between the historical Jesus and the exhalted Christ) cannot be far off.

Goppelt, Leonhard. *Theology of the New Testament, Volume 1* (Eerdmans, 1981). The wait was worth it! Goppelt's ability to knit together responsible exegesis and rich systematic theology is noteworthy. The book is subtitled "The Ministry of Jesus in its Theological Significance." Compare Goppelt's 280 pages with Bultmann's 32 pages on Jesus—little more need be said.

Guthrie, Donald. *New Testament Theology* (InterVarsity, 1981). By arranging his material topically instead of the more common separation by writers, Guthrie is able to indicate the crucial unifying themes that receive the attention of most or all authors. Often not in touch with other NT scholars, and misses ethical issues that move beyond concerns of individual sanctification.

Hasel, Gerhard. *New Testament Theology: Basic Issues in the Current Debate* (Eerdmans, 1978). As a companion to his OT volume, explores various scholarly approaches and brings his own proposals.

Ladd, George. *A Theology of the New Testament* (Eerdmans, 1974). Works with four divisions (synoptics, John, Paul, others) to develop theological strands. While this brings out common elements in each strand, it undervalues the uniqueness of particular authors or books. However, Ladd does provide valuable guidance on the core issues and interacts competently with other views.

NEW TESTAMENT CHRISTOLOGY

Longenecker, Richard. *The Christology of Early Jewish Christianity* (Baker, 1970). The OT development of the words "messiah" and "Lord" feed into Jewish Christianity, and Longenecker thus indicates some valuable diversity in NT theologies.

Marshall, I. Howard. *The Origins of New Testament Christology* (InterVarsity, 1976). Explores Jesus' own christology and how other early thinking moved into Pauline teaching. Very helpful.

Morris, Leon. *The Cross and the New Testament* (Eerdmans, 1965). An author-by-author survey on the atonement.

PAULINE THEOLOGY

Bruce, F. F. *Paul: Apostle of the Heart Set Free* (Eerdmans, 1977). A biography, theology, and history which lets Paul work in his own cultural settings and interact with its politics, economics and religions. Excellent topical development of important themes, though weak on Paul's interfacing with OT Law. Still, a most valuable resource on the man and his theology.

_____ *Paul and Jesus* (Eerdmans, 1974). Paul's interpretation of Jesus receives expert attention.

Longenecker, Richard. *Paul, Apostle of Liberty* (Baker, 1964). A brief introduction to Paul's life and theology.

Ridderbos, Herman. *Paul, An Outline of His Theology* (Eerdmans, 1975). Paul sees God's redemptive work as an historical activity and Ridderbos uses that as the center for this valuable theological tome.

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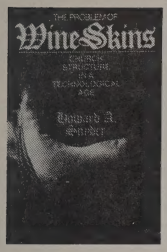
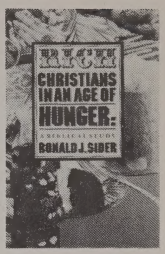


The Problem of Wineskins. Howard A. Snyder examines what kinds of church structures (wineskins) are most compatible with the gospel (wine) in fostering church renewal in our modern society. (IVP, 1975, 214 pp., regularly $4.95, for TSF subscribers $3.00).

The Community of the King. Howard A. Snyder discusses the relationship between the church and the kingdom of God, urging that gifts, more than offices, guide the operation of the church (IVP, 1978, 216 pp., regularly $4.25, for TSF subscribers $3.00).

Rich Christians in an Age of Hunger. Ronald J. Sider draws principles from the Old and New Testaments regarding economic relationships among God's people and gives concrete suggestions for solving the current hunger crisis and its fundamental problem — the unjust distribution of food (IVP, 1977, 252 pp., regularly $4.95, for TSF subscribers $3.00).



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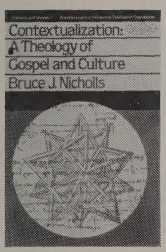
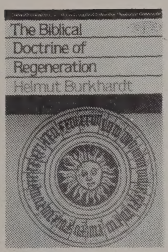
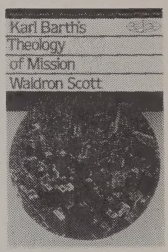




Contextualization: A Theology of Gospel and Culture. Bruce J. Nicholls proposes that the gospel be presented in forms which are characteristic of the culture to which it is being taken (IVP, 1979, 72 pp., regularly $2.95, for TSF subscribers $2.25).

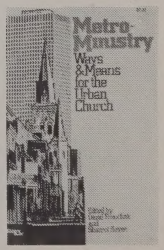
The Biblical Doctrine of Regeneration. Helmut Burkhardt discusses the reformation, liberal, and dialectical perspectives on regeneration, analyzes the biblical testimony, and challenges Christians to rediscover this doctrine (IVP, 1978, 48 pp., regularly $1.95, for TSF subscribers $1.50).

Karl Barth's Theology of Mission. Waldron Scott summarizes and critiques Barth's theology of mission, stressing what we shoujld learn and identifying views we should reject (IVP, 1978, 48 pp., regularly $1.95, for TSF subscribers $1.50).



Karl Barth and Evangelicalism. Gregory Bolich surveys evangelical response, both positive and negative, to the twentieth century's foremost theologian and suggests that evangelicals can profit from his model of positive theology (IVP, 1980, 252 pp., regularly $6.95, for TSF subscribers $4.50).

Metro-Ministry. David Frenchak & Sharrel Keyes provide a guidebook for those who minister in the inner city. Speakers for the Congress on Urban Renewal discuss problems of the urban church, the frustrations of pastors, and offer solutions that are within the reach of Christians today (David C. Cook, 1979, 219 pp., regularly $6.95, for TSF subscribers $4.50).



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_____ $1.75 *The Meaning of the Word 'Blood' in the Scripture* A. M. Stibbs, like Leon Morris, disagrees with those who interpret the blood of Christ as signifying new life released through death and now available for us, and advocates the view that blood refers to the death of Jesus in its redemptive significance. 32 pp.

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_____ $2 *Eschatology and the Parables* I. H. Marshall is fast becoming one of the top-flight New Testament scholars. Since this title appeared, he has written several works on Christology, a major study on perseverance, and a commentary on Luke. In this study, Marshall comes to the defense of the integrity of the Gospel parables and argues their authenticity in their original setting. 46 pp.

_____ $1.75 *A Positive Approach to the Gospels* Gernais Angel gave these three lectures at a TSF Conference in England. Angel is Dean of Studies at Trinity College, Bristol. In dealing with gospel criticism, he covers "History and the Gospels," "Principles of Interpretation of the Gospels," and "The Relationship between the Synoptic Gospels and the Fourth Gospel." He also deals with problems encountered by "conservatives" who work with "Liberal faculties." 24 pp.

_____ $1.75 *Faith in the Old Testament* Gordon Wenham asks, "What was the meaning and importance of faith in the OT?" He then explores these questions in three lectures: the Pentateuch, the Prophets, and the Psalms. 24 pp.

_____ $1.75 *Philippians 2 and Christology* Donald McLeod, in studying Phil. 2:5-11, focuses on the purpose of the "Have this mind among yourselves that Christ Jesus had." The focus is on ethical implications. This emphasis is developed with that context and the Christological base for behavior is expounded. 19 pp.

_____ $1.75 *Jesus' View of the Old Testament* John Wenham presents chapter one of *Christ and the Bible.* The author argues that "Christ's view of Scripture should still be the Christian's view of Scripture." 35 pp.

BACK ISSUES

TSF Bulletin (Old Series, pre 1975, British)

____ 67 $1 Autumn, 1973. "The Supernatural and History" by M. N. Christopher. "Unity and Schism 1" by A. Skevington Wood. "Biblical Ethics" by Oliver M. T. O'Donovan. 32pp.

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____ 70 $1 Autumn, 1974. "Trends in pentateuchal criticism since 1950" by Gordon J. Wenham MA PhD. "Preparation for exposition: Galations 5:16-20" by I. Howard Marshall MA BD PhD. "Predestination in biblical thought" by Stephen Motyer BA. "Approach to theology: Open mind or empty mind?" by David Field MA. 24pp.

_____ $4 Five back issues of the British *TSF Bulletin,* including the three listed here plus #68 ("Unity and Schism 2" by A. Skevington Wood, "Gnosticisms in the New Testament 1" by John W. Drane, "Time for TEE" by Colin A. Grant, "Predestination in Biblical Thought" by V. Paul Marston) and #71 "The Pslams and the King" by David J. A. Clines, Recent Study of Mark 13: Part 1" by David Wenham, "A Different Dream: Jesus and Revolution" by Christopher M. N. Sugden, "Preparation for Exposition: Restoring God's Image in Man" by Cyril J. Barber). Offer good only while supplies last.

Themelios (Old Series, pre-1975)

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EDITORIALS

(Opinions, options, and olive branches)

A FULL-ORBED GOSPEL

By Gabriel Fackre, Professor of Theology, Andover-Newton Theological School.

"Context" is a blessed word in contemporary theology. Our setting shapes our thinking, and ought to. Our theology bears the marks of our historical location — social, political, economic, sexual, cultural. And we must work to address the *kairos* in which we find ourselves.

But there is something missing in this now-conventional wisdom. Let's try to include it in the larger view of the function of context in theology.

Yes, there is a proper time for one or another word of faith that addresses the issues of a given time and place: "justification by grace through faith" in the 16th century European political-ecclesial-spiritual context. "Liberation" in the 20th century Third World and Fourth World political-ecclesial-spiritual context. *No*, the word at a given time and place does not exhaust the language or substance of faith. Christian faith is far richer than the particular accent so necessary for a particular context. Justification of the sinner by grace through faith is as true a word of the Gospel in the 20th century as it was in the 16th; liberation is as much a part of the Gospel for 16th century European lands as it is for the 20th century Third World countries. When the word that is bashful is forgotten in the interest of the word that is bold, the fullness of the Gospel is censored. Against a simplistic contemporizing we must bear witness to a full orb of faith that shines in every time and place whose particularity may, indeed, call for one or another aspect of its illuminating power.

We only appreciate how full-orbed that Gospel radiance is as we traverse different contexts. Thus "doctrine develops." New light breaks from Christ's Word as we see that the Gospel means liberation as well as justification, justification as well as liberation. Now and then the travelers are called to look up from their particular geography to take a solar sighting, reminding them of the orientation point of their journey, the fullness of that Light. Right now is a propitious moment for that attention to the whole of the faith. Here are a couple of indications in current writings:

Jan Lochman's *Reconciliation and Liberation* makes a strong plea for the recovery of an understanding of both the vertical and horizontal dimensions of salvation. Martin Marty's *The Public Church* identifies a functioning Christian community of mainline Protestants, Vatican II Roman Catholics, and ecumenical evangelicals, in which many of us live and witness. Using an older typology, are these not the "catholic, evangelical and reformed" commitments that constitute any full-orbed Christian faith? Marty goes on to argue that this public church is the most viable bearer of a civil and faithful witness to Jesus Christ in a day when "tribalist" and "totalist" alternatives have high visibility.

The next great struggle against reductionism may well focus on the issue of pluralism. Mainline Christianity, rightly protesting the imperial claims of an earlier missiology, is now struggling with various proposals to relax the scandalous particularity of Christian faith. This comes in a variety of forms: a) the *common core* notion which holds to a shared moral, religious or ideational center below the level of our historical distinctions; b) the *jig-saw puzzle* view which seeks to take the best from each religious tradition; c) the *Mt. Everest* notion which places all high religion on the mountain range of truth and salvation yet makes Jesus different in "degree"; d) the *centripetal* view which finds anonymous saving grace and truth possible in all religions and moral commitments but holds they are all there by virtue of the drawing power of the "absolute savior," and fulfilled in movement toward him; e) the *centrifugal* idea in which the consequences of the singular saving act of God in Christ are universal, albeit known only by those who name the Name.

When the word that is bashful is forgotten in the interest of the word that is bold, the fullness of the Gospel is censored.

Juxtaposed to these are the folk who declare that only those who call upon Jesus are saved from the wrath to come, and the rest of humanity is consigned to eternal perdition.

The full Gospel cannot be encompassed by the five variations of "scenario one" which do not do justice to the affirmation that Christ is "the way, the truth and the life," nor can it be faithfully represented by the domestication of Christ in the formulas of "scenario two."

Like all other doctrinal debates in the history of the church, the simplifications have their day, but a richer expression of the fullness of the Gospel usually asserts itself over time. Let's hope that the next World Council of Churches Assembly in Vancouver, Canada in 1983 — with its theme "Christ, the Life of the World" — will help us along the way to it, declaring for both the scandalous particularity and universality of Jesus Christ.

TSF Bulletin does not necessarily speak for Inter-Varsity Christian Fellowship on matters dealt with in its brief articles. Although editors personally sign the IVCF basis of faith, our purpose is to provide resources for and encouragement towards biblical *thinking* and *living* rather than to formulate "final" answers.

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. . . Let us know. In sending your new address, advise us of your moving date and your current address. (If possible, send us a label from a TSF publication.) We don't want you to miss the May *Themelios*.

EPISCOPAL ASSEMBLY ON THE WORD OF GOD

The Evangelical Education Society of the Episcopal Church will be sponsoring its second "Assembly on the Word of God" April 21–23, 1982 in Alexandria, Virginia. The theme, "The Bible in the Life of the Christian Community," will be addressed in plenary sessions and a variety of elective workshops. Topics receiving attention range from social responsibility and ecumenism to scriptural authority, evangelism and prayer. Assembly leaders include clergy, seminary faculty, and lay church leaders. For more information write the Assembly Committee, Christ Church, 118 North Washington St., Alexandria, VA 22314.

REVIEWS

(Notes and critiques on recent books and periodicals)

The Book of Jeremiah
by J. A. Thompson (NICOT, Eerdmans, 1980, xii + 819 pp., $22.50). Reviewed by Ramond C. Van Leeuwen, Lecturer in Old Testament, Calvin Theological Seminary.

J. A. Thompson's massive commentary on the Job among prophets requires a two-fold response: first to its attempt to elucidate the text of an ancient, canonical document and, second, to its status as a contemporary specimen of evangelical OT scholarship. This double consideration should make clear my views on the book's usefulness to pastors, biblical students and serious laypersons.

Thompson's volume begins with 133 pages of introduction, followed by a new translation interspersed with philological notes and the commentary proper. Thompson's "Introduction" provides the reader with an account of many issues requisite for an informed reading of Jeremiah. In it, Thompson locates Jeremiah in the prophetic tradition, surveys his setting in history, gives an account of the book's structure and composition, and pinpoints certain issues crucial for exegesis. The Introduction continues with treatments of the "life of Jeremiah," his message, textual problems, some Hebrew poetic devices used by the prophet, an outline of the book's contents, and a "select bibliography."

Thompson's "Introduction" will prove useful to many readers. As in his earlier commentary on *Deuteronomy* (Tyndale Old Testament series), here too the author's summary of the main lines of research pertaining to the book itself is lucid and informative, though not exhaustive (monographs such as those by H. Weippert (1973) and W. Thiel (1973) do not receive mention). The level of Thompson's exposition is semi-popular throughout, making it suitable for laypeople. This means also, however, that the commentary contains very little that is new, that it does not greatly *advance* our understanding of the book, and that various current issues in scholarship are ignored. For example, with an unconvincing appeal to 2 Kings 16:10–16, Thompson asserts that "Judah was compelled to undertake the obligations of a normal vassal, which involved . . . the recognition of Assyria's gods in the temple of Jerusalem" (p. 12, cf. p. 163). This view requires reassessment in light of M. Cogan's 1974 study of Assyrian vassal practices. Similarly, and perhaps more importantly, in dealing with the composition of the book, Thompson passes by J. R. Lundbom's 1975 monograph on rhetorical patterns in Jeremiah, though he does mention Holladay's work.

This last point leads to a main critical concern in the commentary. A key issue in twentieth-century Jeremiah studies is the chronological and literary relation of the poetic and prose sections of the book. Like many scholars, Thompson sees the poetical sections as original, but follows Bright in arguing that the prose sections are not necessarily Deuteronomistic and feels that they faithfully reflect the message of Jeremiah even if they do not reproduce his very words.

In principle then, Thompson allows for a process of development and redaction by other, later hands than Jeremiah and Baruch. Thompson's exegetical practice throughout the commentary, however, characteristically argues that while a latter date is possible for this or that passage, "there is nothing in any of these sayings which is inconsistent with Jeremiah's thinking in other places" (p. 200). Thus while Thompson formally acknowledges the validity of literary criticism, his exegesis does not pursue the method rigorously, and regularly comes to conservative conclusions coupled with a surprising agnosticism: "dogmatism is to be avoided. . . . In general, we are hardly in a position to assert what Jeremiah might or might not have thought about a whole range of topics" (p. 199).

With this we have arrived at a major problem in the commentary — a problem which is central to the less than robust health of much of contemporary evangelical Old Testament scholarship. The problem has two levels. First, the theological, literary, and epistemological assumptions of much of conservative Christianity compel it to the stance that chronological, multi-layered development of a book traditionally ascribed to one author would be incompatible with the truth or inspiration of that book. The scholar writing for such a constituency has to be "diplomatic" to say the least. I suspect this may account, in part, for Thompson's lack of "dogmatism" and its correlate vagueness. On the other hand, some of the vagueness is inevitable since the compositional questions being pursued, given the nature of the data in Jeremiah and the traditional critical way of positing them, are sometimes unanswerable. Hence one regrets Thompson's failure to pursue the possibilities raised by rhetorical criticism. Such a method, coupled with a sober redaction criticism, might have advanced our understanding of the book's canonical shape.

Secondly, and more important than the answers given to various critical questions, is the fact that the basic concerns and preoccupations of the commentary are largely dictated by the historical critical tradition (not "method"). The assumption (seemingly shared by "liberal" and "conservative" alike) which fundamentally controls the course of commentaries such as this is that the text's meaning is largely, if not exclusively, a function of its historical setting or referents, somewhat positively conceived.

I make these comments not to denigrate the enterprise of historical criticism per se, but to call attention to the limits of that enterprise for elucidating the text as *Scripture*, that book which alone reveals to us God and the meaning of human existence. Whatever the merits of Thompson's book as a source of historical knowledge, his preoccupation with facts for their own sake does not leave much room for the sort of serious *biblical* exegesis which the church and world so desperately need. Symptomatic of the problem is Thompson's almost total failure to exploit the great theological commentaries of the past. In passing, I might say that in the historical department, as in the area of redaction, Thompson's book is unevenly helpful. For example, in the discussion of the "Foe from the North" (pp. 86–87) the layman is given no help in understanding how the Babylonians, who lived to the *East*, could be described as the "Foe from the *North*."

I think this commentary will prove disappointing to preachers and theologians, partly for the reasons given above and partly because of the methods of theological exegesis employed. Thompson basically takes a "word study" approach to theology placed within a covenantal context *a la* G. E. Mendenhall. His philological commentary is highly repetitious (something good editing might have improved) and consists, for the most part, of trivial explanations of common Hebrew words for people who have little or no Hebrew.

More disturbing than slips of method and reading is Thompson's failure to use the latest lexicographical researches into important words that might give the reader a deeper understanding of the thought-world of the biblical text. Thompson only refers twice to the *TDOT* (German *TWAT*) and not at all to the *THAT* of Jenni and Westermann. This lack might not be so significant if Thompson himself did not place so much emphasis on the theological significance of individual words. For example, Thompson's treatment of the important word *hesed* refers to nothing written later than 1933 (pp. 162, 319, 566, 567).

In sum, in spite of containing much that is good and helpful, Thompson's commentary suffers from its attempt to be both "critical" and "conservative," from being neither old nor modern enough. Somehow, it fails to help one penetrate deeply into the world and mind of the ancient prophet. Consequently, it fails to help us understand the twentieth century in light of the prophet.

Messianic Expectation in the Old Testament
by Joachim Becker, translated by David E. Green (Fortress, 1980, 96 pp., $7.95). Reviewed by Stephen A. Reed, student at Claremont Graduate School, Claremont, California.

Joachim Becker has written a succinct overview of the messianic expectation in the Old Testament. Extensive footnotes refer the reader to further avenues of study and provide further justifications of his views. An abundance of scriptural references is given with representative verses being discussed in detail. The author assumes that the reader is familiar with and receptive to current historical critical views.

One weakness of this book is that Becker does not define early enough what he means by "messianic expectation." It is the belief that a future royal savior will arise who is of the Davidic lineage (p. 79). All of these elements must be present for a passage to be seen as having a messianic expectation. Using such a strict criterion Becker concludes that "until the second century B.C. one searches in vain for such a figure" (p. 79).

In the first chapter Becker discusses the traditional view of the New Testament and the church that there is "an unbroken stream of messianic expectation and clear prediction" in the OT (p. 11). It is the author's intention to investigate the data found in the OT and present an historical outline of the evidence. Throughout his book he examines the verses traditionally seen as messianic as well as other passages referring to the king. Becker carefully separates the actual historical events from later interpretations of the events and discusses the various levels of the text at their historical point of origin.

Chapter 2 describes some early Yahweh worshipers who were opposed to any king (I Sam. 8–15; Jud. 8:22–33). During the monarchy (Chapters 3–6) the Davidic dynasty had no special place (p. 21). There is some evidence in this period for the belief in sacral kingship — the present king is seen as the "bearer of blessing," "the representative of people," the "incarnation" of the deity, and the "son of god" (p. 39).

Chapter 7, "Restorative Monarchism and Theocracy after the Monarchy," introduces the key themes of the exilic and post exilic periods, which are discussed respectively in chapters 8–10 and 11–12. Adherents of restorative monarchy hoped for the restoration of the Davidic monarchy (p. 48). This often included the hope of other pre-exilic institutions such as the prophet and priest (Deuteronomistic works). The theocratic movement emphasized the kingship of God (Psa. 47, 93, 96–99; Isa. 52:7–12), and had little hope of salvation through a king in Israel. In fact the heathen King Cyrus becomes the nation's savior (Isa. 44:28, 31:1), and Davidic promises are transferred to the nation as a whole (Isa. 55:3–5).

The view of messianic expectation which arises in the second and first centuries B.C. is neither universally held nor identical for each group (Chapters 13–14). The messiah was usually seen as an earthly figure with an historical function. Ben Sirach is not messianic. In First Maccabees the Hasmonean and not the Davidic dynasty was exalted. Some held to a purely Davidic expectation (Psalms of Solomon, Targums, LXX).

The NT used a common exegetical method of its time in interpreting the OT, but was distinctive in seeing everything fulfilled in Jesus Christ (Chapter 15). Becker believes that the exegesis of the NT is justified even though the historical exegesis of the OT does not support this. In conclusion he states that "to find Christ at every stop on our way through the history of Israel and the Old Testament is not only no deception but also a duty imposed on us by the inspired testimony of the New Testament, the meaning of which we must strive to understand" (p. 96).

It is quite certain that Becker's historical critical methods, his usage of such terms as "fictive prophecies," and his conclusions will raise red flags for many North American evangelicals. Even though his presuppositions may vary greatly from that of some evangelicals, his careful exegesis of texts cannot be ignored. Becker's final chapter indicates that he takes the NT testimony concerning the OT seriously and does not wish to discredit the Bible.

Becker's precise definition of "messianic expectation" is very valuable. His differentiations between restorative monarchism and theocracy, transcendental and historical messianism, and eschatology proper and eschatological messianism bring much clarity to the discussion concerning the "messiah" in the OT. The differing shades of meaning in the biblical text need to be portrayed in color rather than black and white.

Becker admits that there is no unanimity in the scholarly world concerning some of his views, such as the dating of the royal psalms and his unmessianic understanding of the Chronicler. At such places there is room to question Becker. His evidence and justification have a weight of importance to them, however, that cannot simply be set aside.

Even though Becker presents various viewpoints towards the king quite clearly, he does not relate these viewpoints to one another very well. Each view seems to arise independently and have little influence on the other views. For example, he explains the rise of "real messianism" on p. 87 in totally historical terms. Becker seems to ignore the effect of religious traditions and experiences in shaping new views.

Becker's final chapter is not very satisfying. His historical outline presents little "messianic expectation" in the OT whereas the NT sees much. Becker wants to find a synthesis to preserve both of these views (p. 93). He offers no real indication how this might be done except by appealing to the "light of faith." His understandings of the OT and NT seem to remain irreconcilable.

The expectations and hopes presented in the OT are many and diverse. Generally the texts do not portray a clear hope in a savior of the royal line of David. To speak of direct predictive prophecy of Jesus Christ, therefore, appears problematic. Traditional exegetes have often gathered bits and pieces from various places in the OT in order to produce a composite picture of a messiah that is not enunciated anywhere. In a broader sense, however, Jesus Christ can be seen to have fulfilled the OT's hopes and expectations. In another sense God's act in Jesus was a new and creative act which was totally unforeseen because Jesus Christ also came to challenge and rebuke humanity. The OT had already known of such a God who revealed himself but still did the unexpected. The cataclysmic event of Jesus Christ's resurrection necessitated a whole new understanding of the Scriptures. Every element of the OT began to pulsate with new Christological dimensions for the transformed believers of NT times. Today, however, we must be sensitive to the message of the OT itself as well as to the later interpretation of the NT and the church.

Scriptures, Sects and Visions
by Michael Edward Stone (Fortress Press, 1980, 150 pp., $11.95). Reviewed by Marvin R. Wilson, Professor of Biblical Studies, Gordon College.

The title of this work could be misleading. It does not concern current end-time communities and the wave of apocalyptic fever and eschatological mania now so much a part of the American religious scene. Rather, it is a profile of Judaism from Ezra to the Jewish revolts written by Michael Stone, a professor of Jewish Thought at the Hebrew University of Jerusalem.

In this volume, Stone reflects the cutting edge of Jewish historical study today. His is no compact survey in the traditional sense; rather it is a fresh portrait of Second Temple (Intertestamental) Judaism carefully sketched by a re-examination of known sources and texts in light of newly discovered material. The result is a work of first-rate scholarship written on a non-technical level.

Stone's purpose is to present some of the things he "found surprising" in his recent study of the primary source materials of the Second Temple period. For the reader, there is a definite element of freshness and anticipation — even, at times, surprise — as Stone, in a non-sensational fashion, sheds new light upon post-biblical Judaism and the beginnings of Christianity. The author's style is easy to follow. Complex sentences are avoided and many basic words — Septuagint, for example — are defined in the text. Moreover, the end of the volume contains a bibliography, topical index, and a thirteen-page key to ancient writings (annotated listing of 53 primary sources) discussed in the text. Throughout the book Stone interacts much with the Dead Sea Scrolls and the Nag Hammadi Codices, which he considers to be the best known relevant new sources illuminating the Intertestamental period.

As a historian, Stone's concern is to present a balanced view of this period. Several examples illustrating this concern will suffice. Stone argues that the conquest of Alexander the Great, described by him as "probably the most momentous cultural and political event of the last 500 years B.C.E." (p. 19), and not the Maccabean revolt, should be recognized by Jewish historiography as a dividing line marking the relationship between Judaism and Hellenism. In addition, Stone questions the view long held by scholars that after the Babylonian exile Judaism changed from the religion of the Prophets to a religion of law. In the author's assessment: "The priestly source of the Pentateuch is widely recognized to contain old elements indeed" (pp. 23, 24). Such a conclusion will prove to be of considerable interest to conservative biblical scholarship which has long held to an early date for the priestly portions of the Pentateuch.

New light on the third century is also provided by the so-called Daliyeh papyri (from the Jordan rift) and Zenon papyri (from Egypt). These texts indicate that the process of Hellenization started in the fourth century, even, to some degree, before Alexander the Great. Stone points to the recent publications of the manuscripts of the *Book of Enoch* which shed considerable insight into the origin of apocalyptic literature. Apocalypses, as a literary genre, have generally been regarded as emerging from the time of the persecution of Antiochus IV Epiphanes and the Maccabean revolt. (Hence the usual late, second century, dating for the book of Daniel). Since the *Book of Enoch* antedates the apocalyptic parts of Daniel by at least half a century, the character and context of the development of apocalyptic literature and the dating of the book of Daniel must now be reassessed. Furthermore, Stone suggests the need to re-evaluate the question whether Gnosticism is a growth out of Judaism in view of the Coptic manuscripts from Nag Hammadi.

Stone makes several statements to which this reviewer takes exception. First, it is not totally accurate to say the Coptic language is "written in Greek letters" (p. 9). The fact is that seven letters in the Coptic script derive from Demotic, a late stage of Egyptian, and are not Greek at all. Second, I would question Stone's assumption that biblical writing was not fully concluded until after 200 B.C.E. (p. 25). Finally, it is debatable that the biblical character Daniel "may have roots going back into mythological antiquity" (p. 41). Stone is careful to point out, however, that the view we have of Jewish history is conditioned by the presuppositions of historiography we hold (p. 53).

The above points in question, however, are minor compared with the total impact of this

book. *Scriptures, Sects and Visions* is "must" reading for the one who desires to keep current in respect to the impact of those recently discovered documents which speak loud and clear from that period known until now as "the 400 years of silence."

Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History
by Robert Polzin (Seabury Press, 1980, 226 pp., $8.95). Reviewed by Ted J. Lewis, Ph.D. student in Near Eastern Languages and Civilizations, Harvard University.

Polzin, who is probably best known in Old Testament circles for his *Biblical Structuralism*, has now undertaken the first of a two-part literary analysis of the Deuteronomistic History. *Moses and the Deuteronomist* discusses the books of Deuteronomy, Joshua, and Judges, with Samuel–Kings to be treated in the forthcoming volume.

In his first chapter Polzin argues for the operational priority of literary criticism over historical criticism. He relies heavily on Russian formalists in developing his methodology of literary analysis. The goal he sets forth is to discover the "ultimate semantic authority," i.e. the unifying ideological stance of the author (p. 20). His method is to analyze several planes of composition which he describes as phraseological, spatial, temporal, and psychological (p. 44). Another primary analytical tool is to distinguish between reported and reporting speech, or direct and indirect discourse.

Polzin next demonstrates how these techniques are used to unearth the ideological stances of the books of Deuteronomy, Joshua, and Judges, and in so doing that of the "Deuteronomist." In Deuteronomy Polzin sees a hidden polemic in a subtle dialogue between the voices of Moses (the hero) and the narrator. One voice (Moses) emphasizes the unique status of Moses and Israel, and the grace and mercy of God. The second voice (the narrator) at the same time emphasizes their non-unique status and the retributive justice of God. Polzin sees an ideological tension between the two voices and labels them "authoritarian dogmatism" and "critical traditionalism" respectively. The ultimate viewpoint of the book of Deuteronomy is expressed by the second voice, the Deuteronomist, who ascribes authority to Moses only to diminish it and elevates himself to the same authority. In other words, the primary function of Deuteronomy is precisely to establish the authority of the Deuteronomic narrator through a hidden polemical dialogue (p. 63). In Deuteronomy 18:17-20 Polzin says that "the prophet like Moses" is the narrator who wants to elevate himself in preparation for giving the authoritative history of Israel in Joshua–Kings.

In Joshua, Polzin continues to find the two voices, with the issues "confined to hermeneutic problems involved in the fulfillment of God's word" (p. 110). The first voice is characterized by stability and immobility whereas the second voice emphasizes change and mobility. The voice of "authoritarian dogmatism," with its unswerving loyalty to the exact fulfillment of God's commands, is being mocked by the voice of "critical traditionalism," which presents the more realistic picture and is once again the prevailing viewpoint, as in Deuteronomy.

However, with Judges Polzin seals his own fate: he once again tries to search out his ideological categories. The voice of "critical traditionalism" (and that of Polzin himself) is contradicted by the mercy of God which shows through everywhere in Judges. Polzin has to throw up his hands and admit that "ambiguity is the ideological scheme of the entire book" (p. 169)! In a final attempt to save his methodology, Polzin interprets Judges as a warning against the "idolatry of ideology itself" (p. 181).

It is little wonder that Judges does not easily conform to Polzin's scheme. His main stumbling block is his view of the attributes of God. He sees God's mercy as subordinate to his more basic desire for justice (p. 66). Polzin cannot conceive of the co-existence of such attributes, and thus needs to posit two voices for competing ideologies.

One could also ask other questions. How can Polzin substantiate from his evidence that there is a Deuteronomist at all? How does any type of oral composition or traditional writing fit into his literary analysis? What about the literary character of the book of Deuteronomy, which so closely resembles ancient suzerainty treaties? In the end it is Polzin's artificial search for ideological stances which constricts him. The techniques he uses allow him to become too rigid and analytical, losing an adequate appreciation for the Semitic mindset.

I do share Polzin's desire for serious literary analysis (see Alter, p. 5), especially in the field of Old Testament studies, which is so heavily dominated by the historical-critical approach. Polzin does us a service in showing that literary analysis has to be at the forefront. Nevertheless, what we need is an integration of several methods, not a monomethod; and most importantly we need to be open to the revelation of the true God.

Israel and the Arameans of Damascus
by Merrill Unger (2nd ed., Baker, 1980, 189 pp., $5.95). Reviewed by Gleason L. Archer, Professor of Old Testament, Trinity Evangelical Divinity School.

Baker Book House has rendered a real service to evangelical scholarship in this attractive paperback edition of Unger's 1958 work, originally published in London under E. T. S. auspices. This reprint is furnished with an insightful Introduction by Dr. Kenneth Barker, who provides some helpful guidelines for updating the views expressed by his Dallas Seminary predecessor 22 years before and offers a bibliography of more recent works as well. He points out the obsolescence of certain interpretations which were formerly prevalent, but have been later revised.

We must heartily recommend this monograph in the warmest terms because of its skill in correlating the data of archeology with the biblical records themselves. The rise and fall of the rulers of Damascus, her enemies and her allies, are set forth in such an interesting style that the reader feels transported back to the times in which these events were taking place. The treatment given to King Zakir of Hazrek and Hamath is very well done, and the implications of his late 9th century inscription (written in a dialect of Aramaic strongly tinged with Canaanisms) are brought out in an exemplary fashion. Since he is not dealing with OT higher criticism as such, he does not venture into the implications for an intrusion of Aramaisms into the Hebrew writings stemming from the same period, but this is a significant implication of the Zakir inscription.

It should perhaps be noted that Unger showed a deference to the controversial opinions of W. F. Albright that raises some problems in regard to biblical trustworthiness. For example, on p. 7 Unger suggests that Abraham's departure from Haran was in the late 1900s B.C., "reckoning from the most likely date of the Exodus." Quite clearly he is presupposing the Albright date of 1290 B.C. for the Exodus. Yet the evidence for a date of 1445 B.C., conformable to I Kings 6:1 is quite compelling, both on the ground of biblical trustworthiness and on the ground of some archeological data, whereas the 1290 date gives rise to a complex of formidable difficulties. J. J. Bimson's "Redating the Exodus and Conquest" (Sheffield, 1978) has sounded the death-knell for the Late-Date Theory of the Exodus. Unger then goes on to suggest that "a possible time for Abraham's removal into Palestine was toward the end of the seventeenth century B.C." (p. 9). Such a late date as this renders the chronology of the Pentateuch a complete shambles, and there are few modern conservative scholars who would seriously defend this dating today.

In conclusion we regard the merits of this 23-year-old monograph as far outweighing its demerits, and we could only wish that the new generation of evangelical O. T. scholars might benefit from Unger's model in setting forth the biography of other leading cities and cultures of the Ancient Near East which came into contact with Israel during the first millenium B.C.

New Testament Theology
by Donald Guthrie (IVP, 1981, 1064 pp., $24.95). Reviewed by D. A. Carson, Professor of New Testament, Trinity Evangelical Divinity School.

From the pen of a mature scholar who has already given us the standard textbook *New Testament Introduction* (3rd ed. 1970), as well as competent commentaries on Galatians and on the Pastoral Epistles, not to mention several other works, comes this major *New Testament Theology*. And there is no doubt that it too will rapidly become a standard.

The major innovation in this volume is its organization. Most NT theologies (e.g. those of Bultmann, Ladd, Kummel and many others) outline and explain the principal theological themes of each corpus of NT literature, such as "Pauline writings" or "Johannine literature." This has the advantage of providing a "feel" for the main emphases and thrusts of each corpus; but it suffers from two disadvantages. First, it provides no forum for discussing the constituent elements of NT theology as parts of the whole: whatever unity the NT has is not adequately considered. Second, even when different parts of the NT deal with the same theme (say, "Kingdom of God," or a Christological title such as "Son of Man"), the standard organization does not provide for comparison of treatments, still less for attempts at synthesis. Guthrie has changed all this throughout his book, with the exception of

the introduction and the first chapter. The remaining nine chapters, almost nine-tenths of the book, are structured to provide a discussion of various central themes in each corpus of the NT, wherever such themes appear, along with a concluding summary. These nine chapters are titled, respectively, "Man and his World," "Christology," "The mission of Christ," "The Holy Spirit," "The Christian Life," "The church," "The future," "The New Testament approach to ethics," and "Scripture." Yet these titles barely hint at the wealth of material. For instance, the longest chapter, on Christology, after a brief introduction and a section on "Jesus as man," treats the humanity of Jesus and the sinlessness of the man Jesus in the various divisions of the NT, before discussing the Christological titles "Messiah," "Son of David," "Servant," "Son of man," "Lord," "Son of God," "Logos," and "God" — as well as such categories as the "I am" sayings, Jesus as prophet and teacher, and the last Adam. Still in the same chapter, Guthrie discusses major Christological "hymns" and certain Christological events (the virgin birth, the resurrection and the ascension), before offering the chapter's concluding pages, under the subtitle "Jesus, God and man."

Of course, *which* NT corpuses are discussed varies from topic to topic: e.g. under "Logos," Guthrie includes "The Johannine literature" and "The rest of the New Testament," whereas under "Messiah" the breakdown is "The Jewish background," "The synoptic gospels," "The Johannine literature," "Acts," "Paul," "The rest of the New Testament," and "The significance of the title." It must not be thought that groupings like "The Johannine literature" are inviolable: for instance, under "The humanity of Jesus," Guthrie separates (rightly) "The Johannine literature" from "Revelation."

The first two chapters of this book provide a lengthy discussion of the nature, definition, background, limitations and structure of New Testament theology (pp. 21–74). The next chapter is on God (pp. 75–115); and here the treatment is strictly topical, covering the entire NT corpus against the background of the OT.

If there is a disadvantage to the approach adopted by Guthrie, it is that one must work a little harder to gain a bird's eye view of the central thrusts of each corpus as a whole. But others have attempted such presentations; and the rich benefits of Guthrie's approach outweigh any loss that might be involved. Here there is corpus by corpus exposition and comparison of central NT themes, along with serious attempts at summarization and synthesis.

Guthrie's *Theology* is a textbook: it is not designed to make a lot of telling advances, but conveniently and courteously sifts a copious quantity of discussion and presents it in digestible format. Whenever I disagreed with a point or longed for more exegesis or detailed debate (it must be said that the discussion is sometimes a trifle bland), I tried to remind myself not only of the purpose of the volume, but also its length: how much more discussion, after all, could have been squeezed into one textbook? Moreover, on some topics (e.g. the sections on "The saving work of Christ"), Guthrie's work is much more satisfying than that of its closest rival, the *Theology* by Ladd. At any rate, no serious student of the NT can afford to ignore this useful compendium; and for many it will become the standard text.

The Theological Imagination: Constructing the Concept of God
by Gordon D. Kaufman (Westminster, 1981, 309 pp., $14.50 paper). Reviewed by Clark H. Pinnock, McMaster Divinity College.

Gordon Kaufman, professor of theology at the Harvard Divinity School, has been seeking to clarify the nature of Christian belief in God since he wrote his *Systematic Theology* in 1968. His investigation began with *God the Problem* in 1972, continued in his *Essay on Theological Method* in 1975, and now has reached a plateau in the present book. He has reached a conclusion quite different from the one in the *Systematic Theology.* Whereas earlier he had argued that one could hardly do theology unless God had revealed himself in a definitive way, now he concludes that there is no such disclosure and we must do the best we can in our own wisdom. As if to convince himself that this *is* now his view, Kaufman sprinkles throughout the book ideas which say in effect: we used to believe that we had a word from God, but now we know we do not, so let us get on with theology the best we can in the new mode. This latest book will sadden the heart of any reader who is a traditional Christian because in it an eminent liberal theologian admits there is no revelational foundation underneath the Christian faith. The book proves beyond a shadow of a doubt that not only liberalism but modernism is alive and well in 1982.

According to Kaufman all people construct gods for themselves, including Christians. They do this out of their imagination. They try to figure out the nature of ultimate reality and express it in myths or metaphysics. The theologian is not to suppose that the Christian message is any different. It too is a religious scheme of interpretation, with its unique categorical structure, which came into existence as a result of human ingenuity and experience. It cannot in any way be said to be more of a divine revelation than any other claim in the world. From this it follows that we cannot think of God as a being who exists but rather as a symbol of that which forwards humanization. God is a value term in our system of world construction, not an independent being beyond the world. As he puts it, "God is the focal term of an overarching conceptual framework and not the name of an object perceived and experienced apart from that frame" (p. 47). Kaufman is now a religious humanist for whom "God" personifies the values that foster his belief in humanity.

This is not to say that a traditional Christian can gain nothing from reading Kaufman. On the contrary I find him wonderfully honest in his convictions and deep in his perceptions. For example, he has a chapter on "attachment to God" which echoes his treatment of the Spirit in the *Systematic Theology* and is quite marvelous. I also appreciate Kaufman for saying outright that there is no revelation, rather than pretending that there is, as many liberal colleagues do. He does not leave you wondering where he stands and why. He forces you to think why you do not stand there too. He also illustrates so well the basic difference between traditional Christianity and explicit religious liberalism: for the former God's Word comes down to us from beyond the world, and for the latter all there is to work with is human traditions and guesswork which can only be "true" in the pragmatic sense, that is, they are true if they are useful.

The result of Kaufman's stance is predictable. *We* decide who God is, who Jesus is, who we are. Kaufman is very frank about that. We have to do the best we can to figure out how things are and go with that. There is no other option, unless revelation can be established, which Kaufman doubts. So we do not know if God is love though we can choose to pretend that he is, and we do not know that Jesus revealed the Father though we can decide to behave as though he did. Theology is all human guesswork and could prove to be the result of wishful thinking. What Kaufman is sure of is that any acceptable construct must be able to serve as a vehicle of our fuller humanization (p. 264). I wonder why he is so sure of that. Perhaps the universe is hostile to humankind's career in it and will eventually swallow us up in everlasting night. In that case, what is "true" will not "work" at all. This is why most people, myself included, would prefer to gamble on the claim of the gospel being true, and not upon Kaufman's squeezed-out version of it. We even dare to think that because of the resurrection of Jesus there is evidence that it is. Kaufman thought so too in 1968 even though he thought the resurrection was a God-sent "hallucination." Obviously the thinness of that reed has failed to support him and his theological enterprise has collapsed inward. There are many lessons for a conservative to learn from the tragic development of this theology.

Decolonizing Theology: A Caribbean Perspective
by Noel Leo Erskine (Orbis, 1981, 130 pp., $6.95). Reviewed by Luis Cortes, Assistant in Hispanic Ministry and Lay Leadership Development, Eastern Baptist Theological Seminary.

Noel Leo Erskine states that the significance of his book concerns the oppressed "in their search for freedom in history as they seek to discover whether or not Jesus is the answer to the problems of identity in the Caribbean" (p. 10). The author begins to address this task by presenting the Protestant church as a historically influential arm of Anglo-American and European economic and racial interests in Jamaica. These are the forces that stripped Jamaican Blacks of their culture, dignity and identity. Black Jamaicans survived the physical and psychological abuse of slavery with the aid of traditional Black religion or messianic cults, like those of Marcus Garvey or the Rastafarians. Also of help were the indigenous Protestant churches which were led by Black ministers and incorporated some of the Black religious traditions. In light of the historical situation of Jamaica, Erskine affirms that theology must side with the oppressed and calls for a theology of decolonization or a theology of freedom in the Caribbean.

Erskine, using Jamaica, his birthplace, as the point of departure, observes that "In the Caribbean hymns as well as liturgies and theology have been mainly imported from Europe and North America. The central problem here is not that imports may not have a place in Caribbean spirituality but that God, when understood through the medium of other peoples' experience, is in danger of losing identity for oppressed peoples" (p. 1).

Erskine records the injustices suffered by both Blacks and Whites in Jamaica. White slaves would serve as indentured servants for seven years and be set free; a Black man and his children were sentenced to a lifetime of slavery. The Protestant churches condoned these inhumanities. Erskine believes that such injustice led to the Black Jamaican's affirmation of the self through Black traditional religion and messianic cults. "As the church in the Caribbean decolonizes theology, it must be willing to put aside a timeless, universal, metaphysical theology and become existential as it seeks to relate to the living history of blackness. This is consistent with the Biblical revelation, which took on a historical particularity in the exodus and in the incarnation" (p. 85).

A major biblical premise of the book is Gal. 5:1. "For freedom Christ has set us free." Here Erskine explains Paul's reference to freedom from sin. Sin, being the basic cause of injustice and oppression in the world, is composed of personal and collective wills that reject God and neighbor. It is crucial to Erskine that the church respond to God's freedom by taking responsibility for the world.

Many of the theological premises are based on the work of James Cone and other liberation thinkers. The book would have a stronger base if more biblical exegesis had been done. Also, more work is needed in the area of socio-economic historical analysis. Erskine writes, "Theology in the Caribbean must be approached via sociology and history rather than philosophy" (p. 84). But if the agenda is then one of sociology and history, neither is adequately covered in the brief 125 pages of the text.

The book would also have benefited from more dialogue between Jamaica and the rest of the Caribbean. The experiences in Jamaica are similar to those of other Caribbean islands but certainly not the same. Not enough is said about Protestantism's continued relationship with Rastafarians, traditional Black religion and other messianic cults. How should we respond to them? What is the role of evangelism and evangelicals? Although Erskine calls for the church to take a prophetic stand and take responsibility for the world, he fails to provide the specifics which we need.

Yet, in the final analysis, the book, written as a reflection for further dialogue on the theology of decolonization, is excellent. Erskine serves the present church by highlighting some of the injustices from which we have yet to move toward repentance and reconciliation. The ecclesiastical work done on Jamaica's indigenous religions and the role it has played in the lives of Black people in Jamaica is alone worth the price of the book.

The Case for Liberal Christianity
by Donald E. Miller (Harper & Row, 1981, 154 pp., $9.95). Reviewed by Richard J. Coleman, Teaching Minister, Community Church of Durham.

Donald Miller's book is both personal and apologetic. It was written for others like himself who neither feel at ease with a supernatural Christianity nor confident with a watered-down secularized version of the church. Miller also makes a case for the Christian liberal tradition as the best alternative to both regressive conservatism and the moral relativism of humanism.

Given this as Miller's stated purpose we may inquire whether he has made the best possible case for the liberal tradition. As an Assistant Professor in the School of Religion of the University of Southern California, Dr. Miller does not become terribly concerned about historical roots. Instead, his approach is to demonstrate the vitality of liberal Christianity. One of the author's principal convictions is the inability of humanism/pluralism to provide the individual with a meaningful context in which he or she may pursue fundamental questions of truth and virtue. The church, but especially Liberalism with its interest in integrating religious belief with a contemporary world view, is rich in the kind of symbolism necessary if the individual is going to be grounded in the transcendent reality of God.

From both a personal and apologetic perspective I judge the book to be appropriate in style and length. There are occasional caricatures of the conservative position. The most serious is the assumption that conservatives base their case upon a literal interpretation of Scripture or a literal acceptance of church doctrines. In his wonderfully clear book, *Special Revelation and the Word of God*, Bernard Ramm demonstrated that every human embodiment of God's revelation, even an inerrant Bible, is less than a full disclosure. History itself, then, is a necessary but a partial manifestation of the fulness of the divine Godhead.

Critically, I would engage the author on two fronts. Donald Miller believes one can be a committed Christian without being committed to the historical witness of Scripture. Personally, Miller found "historical realism" to be a handicap. His enlightenment came when he discovered that symbols, as opposed to historical truths, were effective in the process of defining one's religious identity. Pragmatically, symbols and ritual are powerful shapers and mediators of the ultimate reality we call God. But there is both a theological and practical danger when "symbolic realists" become apathetic about what "really happened" because it wouldn't make much difference. What might be true for an individual is not necessarily true or good for the church.

Miller has not thoroughly thought out the relationship between "the content of faith" and the "decision for faith." But as one who has become disenchanted with Bultmann this is not surprising, because the liberal tradition tipped the balance at this juncture in favor of a decision to commit one's life to the "that" or symbol of Jesus' earthly life. In this regard Miller did the liberal tradition a disservice, because there is an important strand of theologians who were vitally interested in maintaining a balance; stretching from Soren Kierkegaard to Götthold Lessing and Martin Kahler and then to Wilhelm Hermann who served as mentor to both Barth and Bultmann. Renewed interest has more recently grown out of a challenge to both Barth and Bultmann in the Pannenberg school of historical realists who once again see the complexity of the issue.

My second critique piggybacks on the first. We certainly concur that pluralism and relativism are the principal threats to commitment to Jesus Christ as Lord. Therefore what is needed, as Miller and many others perceive, is a counter-culture mentality which provides us with a transcendent identity. Miller believes the social climate is ready for a revival of liberal Christianity, because it can "stand in the hiatus between polarized factions" (p. 151).

Liberalism has indeed embraced the necessity of being open to truths from other disciplines, but in being more accommodating liberal Christianity has not avoided the jaws of humanism very well. If Liberalism won't take history and revelation more seriously, then it will have continued difficulty standing straight against the theories of the moment.

It is my personal conviction that any middle course worth its salt will have to integrate the strengths of both Liberalism and Conservatism (so expressed in *Issues of Theological Conflict*). Donald Miller has given us a popular account of one of the traditions upon which we must draw. But in itself, Liberalism cannot accomplish all that either Miller or I would hope.

Karl Barth & Evangelicalism
by Gregory G. Bolich (IVP, 1980, 240 pp., $6.95). Reviewed by David W. Gill, Assistant Professor of Christian Ethics, New College, Berkeley.

Gregory Bolich, a recent M.Div. graduate of Western Evangelical Seminary in Portland, Oregon, has produced one of the most significant works on Karl Barth in many years. Bolich argues that Karl Barth "could provide a measure of inspiration and direction for the healthy renewing and reforming of evangelical theology" (p. 165). "Even if full agreement is not reached with him on every matter, Barth's teaching easily falls within the range of genuinely evangelical thought" (p. 191). Bolich provides a brief introduction to the life and teaching of Karl Barth and to the history and character of American (and British) evangelical theology.

The major part of Bolich's work, though, is a review of the American evangelical response to Barth, both negative (Clark, Van Til, Schaeffer, Montgomery, et al.) and positive (Brown, Carnell, Bloesch, Ramm, Bromiley, et al.). Special attention is directed, naturally enough, to the philosophical area of epistemology and the theological area of revelation and the doctrine of Scripture. While Bolich is consistently kind and fair to the negative critics of Barth, he sides with the positive critics in finding Barth both helpful and evangelical, though not inerrant. The negative critics have either not read Barth, not understood him, overreacted to some of his work, or fallen prey to a narrow, defensive, rationalistic dogmatism of their own.

Barth's value for evangelicals lies in his inspiring, positive attempt to build a theology of the Word of God. In scope, center, and general outline Barth's work is an inspiring, instructive aide to contemporary evangelical theology. Some of his specific emphases (e.g. the inextricable linking of theology and ethics) are also highly valuable. However, Barth is not without his faults and weaknesses, Bolich goes on to point out. In particular, Bolich suggests the need to move beyond Barth's doctrine of Scripture to a formulation more in keeping with evangelical conviction and, more importantly, with the witness of Scripture itself. Whether Bolich's own proposed statement on the authority of Scripture is satisfactory or not is really beside the point of the book. What is im-

portant is Bolich's example in trying to move through, but then beyond, Barth in one crucial area of evangelical theology.

Some readers of this book may find it quaint and even irrelevant or tedious. But for those of us who have grown up chewing on the works of Francis Schaeffer, John Montgomery, Carl Henry and others before discovering Barth for ourselves, Bolich's book is a remarkable contribution. InterVarsity Press is to be congratulated for making this work available (and to the right constituency!). And Gregory Bolich is deserving of our thanks for writing a fine, timely book, as well as our encouragement to write some more.

Introduction to Christianity. A Case Method Approach
by Alice F. and Robert A. Evans (John Knox, 1980, 226 pp., $6.95). Reviewed by William W. Wells, Associate Professor of Theology, Wheaton Graduate School.

The Case Method Approach forces students to integrate previous learnings into new meanings. That is its strength. The weakness of the approach is the flip side of its strength. It is ineffective when students lack crucial information. And so, when teachers want to use a case method approach in contexts where students will likely lack crucial information, they must develop some kind of strategy to communicate that information prior to discussing the case.

And that is the problem which Alice F. and Robert A. Evans tried — albeit unsuccessfully — to solve in their *Introduction to Christianity: A Case Method Approach.* While the authors included four excellent case studies in their *Introduction*, the cases constitute only five or ten percent of the book. The rest is straight text such as one would find in any orientation to the Christian faith. The sub-title misleads as the book is primarily an introduction. The four short cases are all really incidental.

So the book is really not a case book. How is it as a text? The authors write exceptionally well. Some of the stories included in the book are both highly entertaining and totally appropriate. The book will communicate effectively with the intended audience: high school/college/adult classes. Further, the authors intentionally try to describe the broad spectrum of beliefs within the Church. For example, while they represent a Protestant point of view on the whole, the section on the Sacraments presents a short discussion of marriage and ordination. Their irenic stance is refreshing. And finally, they introduce the reader to biblical history, Church history, and Christian thought and worship in an amazingly compact book.

But in the end, the book skirts too many issues. On miracles: "There were, according to some accounts, even more dramatic acts of Jesus which came to be described as miracles" (p. 41). Does God really act in our world or not? On the resurrection of Christ: "This view of the empty tomb is still held by some persons today, but it misses the central meaning of the resurrection faith for Christians: how it changed the lives of those who believed Jesus had defeated the power of death" (p. 47). "Not all Christians agree about whether one is to understand the resurrection of Jesus literally or symbolically. However, most Christians clearly affirm their belief in the power of Jesus' resurrection" (p. 48). Was death *really* conquered? On the object of faith: "Christianity declares that the relationship of faith or trust in God which is nurtured by prayer, makes one a free person, subject to none. . . . Jesus' own lived faith illustrated and dramatized what Christians were to value. He directed them to their ultimate concern: a loving and faithful relationship with God and neighbor" (pp. 105, 109). Is faith in Jesus Christ a part of Christianity?

The authors claim that the work is directed to classes in churches. In my opinion, the work is too non-commital for that. Christianity is more than "*one viable option*" (p. 153, authors' italics). It is a message about God's definitive self-revelation through Jesus Christ. The core of Christianity was lost in the attempt to be irenic.

And Then Comes the End
by David Ewert (Herald, 1980, 197 pp., $6.95). Reviewed by Larry R. Helyer, Assistant Professor of Religion, Taylor University.

David Ewert, Professor of New Testament at Mennonite Brethren Biblical Seminary in Fresno, California, has added to the growing number of evangelical volumes devoted to the eschatology of the NT. This popularly written book, however, is not merely another addition to the collection — it is a lucid summary of NT eschatology which deserves widespread study in both college and seminary as well as in highly motivated church Bible study groups. Why this recommendation? Besides a commendable brevity, this slender volume is a healthy corrective to the spate of more sensational and speculative contributions of less well informed and scholarly authors. Ewert's easy-to-read style is complemented by the fact that he has done his homework, both exegetically and in the secondary literature (a perusal of the End Notes will alert the more advanced student to a wealth of scholarly discussion on the broad subject of eschatology). While readers with eschatological positions already firmly settled may chafe at Ewert's caution and noncommital stance on certain "key" issues (e.g., signs of the times and the interpretation of the Millenium), this reserve is more than compensated for by a balanced judgment and a pastoral concern which insists that eschatology is eminently *practical.*

Ewert's first chapter may well be the most important since it provides the perspective from which the NT teaching on last things is outlined. In this chapter Ewert clearly makes the crucial point that the "last days" began with Christ's *first coming* and thus we have been for some time living in the last days. This fine discussion (which also takes up the problem of the delay of Christ's second advent) provides the springboard for his examination of the "signs" of the parousia in chapter two and effectively undercuts the wild speculation endemic in some popular evangelical writing on eschatology. The last chapter (thirteen) comes back to the keynote of the first by sketching in helpful fashion the NT concept of hope and how believers are to await the consummation of God's saving activity in Christ. Sandwiched between these chapters are the traditional themes of tribulation and rapture (Ewert is a post-tribulationist), death and the intermediate state, Anti-Christ, Second Advent terminology, resurrection, the problem of the Millennium (Ewert seems to endorse F. F. Bruce's preference to wear none of the a-, post-, or pre- labels!), final judgment, and the eternal destinies of the wicked and righteous. Each chapter is followed by some thoughtful discussion questions, a feature that increases its usefulness in Bible study groups.

Myron S. Augsburger writes in an introductory chapter that "David Ewert has rendered yeoman's service to the church" in the writing of this book (p. 13). This reviewer agrees and plans to utilize it as a text in a course on NT eschatology for undergraduates. Alas, one doubts that it will become a best-seller like some of its more sensational conterparts, but it deserves to.

Creativity and God: A Challenge to Process Theology
by Robert C. Neville (Seabury, 1980, 224 pp., $14.95). Reviewed by Alan Padgett, San Dieguito United Methodist Church, Encinitas, California.

Professor Neville teaches philosophy at the State University of New York, and is a process philosopher in his own right (see his *Cosmology of Freedom*, Yale, 1974). He accepts, with some revisions, the process cosmology and metaphysics; process theology he has trouble with. This book is an attempt to remove God from Whiteheadian philosophy, "with great care" (p. 3).

Neville sees Whitehead's fundamental theological point to be the distinction between God and creativity. Thus God is subject to the same metaphysical structures as other things (one is tempted to say, "creatures"). Neville pursues the logical consequences of this concept down its many winding paths in various philosophical forests, pointing out problems, and overall arguing for a different conception of God as transcendent Creator (p. 8; see further Neville's *God the Creator*, Univ. of Chicago, 1968). In the pursuit of his prey, Neville deals with Lewis Ford, Charles Hartshorne, Schubert Ogden, Charles Winquinst, and John Cobb (one chapter each). He does a fine job of understanding his subjects (no mean feat!), and pointing out difficulties in their understanding of God. His authorities seem to be (1) Whitehead himself, (2) logic, self-consistency, and good reasoning in general, and (3) normal human religious understanding (e.g., he objects to Ford's "Whiteheadian deism" on the basis of the general religious feeling that "God is experienced at the center of one's own heart," p. 18). I found refreshing his consideration of the responses that process theologians have made to his past critiques. This book is part of an on-going dialogue.

There is no space for detailing his critiques of each theologian, but in general I found them to be to the point — though I admit I am not a process theologian. For example, Hartshorne's theology does not account well enough for individuality nor for true perishing (pp. 51–57), which to me seems a valid criticism.

While each thinker is examined individually, there are several common themes in Neville's critiques which point to the need for a better understanding of God as transcendent Creator. I should like to give three examples. First,

Neville objects that the dipolar nature of the process God is contradictory. God cannot be both concrete and abstract at the same time. Second, the process God is impersonal, and cannot know us as persons, but only as data (in process jargon, God can only prehend actual occasions of satisfaction). Third, process theology (including Whitehead) does not do justice to the fundamental ontological unity of all things, from which multiplicity flows; although it does account well for unity-in-multiplicity. Finally, here is one brief quote (which struck me as exemplifying Neville's clarity, insight, and hard thinking) regarding the actual *limit* to freedom process theology entails (an interesting turn of the tables):

"[The process] God is rather like a smothermother, structuring all possibilities, and continually insisting on values of her own arbitrary choice. Considering creatures' immortality in God's life, in the long run there is a metaphysical guarantee that people cannot damn themselves, and the possibility of self-damnation seems to me a touchstone of freedom" (p. 9).

Neville has given a good challenge to process thought. He calls for a revision, but not an abandonment, of Whiteheadian metaphysics. Those interested in process theology should read this book, if only as a preface to a thorough critique of process philosophy as a whole.

Conflicting Ways of Interpreting the Bible
Edited by Hans Kung and Jurgen Moltmann (Seabury, 1980, 100 pp., $5.95). Reviewed by Donald K. McKim, Assistant Professor of Theology, University of Dubuque Theological Seminary.

Current controversies over appropriate methods of biblical interpretation are highlighted by this volume in the Concilium series.

The work is divided into three parts: "Scientific Exegesis Today," "Practical Exegesis Today," and a section dealing with certain controversial questions concerning Scripture's interpretation and use. A "Letter on Christology and Infallibility" from Kung to his Bishop upon being deprived of his position on the Faculty of Catholic Theology at Tubingen concludes the volume. In it Kung seeks to clarify his positions on these matters.

To keep a central focus, contributors using different methods of biblical interpretation were asked to concentrate on Mark 6: 45–52, the story of Jesus walking on the water. Most in the first two sections do this except for Allan Boesak's "The Black Church and the Future in South Africa." The passage receives only slight treatment in Bernadette Brooten's "Feminist Perspectives on New Testament Exegesis" who says that "feminist insights alone are insufficient for adequately interpreting the story." She states that "feminists will simply notice the fact that the protagonist is a man and that the only other person mentioned by name is also a man."

Two other examples of "Practical Exegesis Today" are "A Jewish Exegesis of the Walking on the Water" by Pinchas Lapide and "How the Bible is Interpreted in some Basic Christian Communities in Brazil" by Carlos Mesters. Lapide sees the essential meaning of the story in its presentation of Jesus as the victim of political persecution; Mesters stresses the freedom of approach to texts, the familiarity and the fidelity which characterize the interpretation of the people in the Brazilian communities.

Dominique Stein rejects as invalid certain objections made against a psychoanalytic reading of the Bible. He claims that the use, within limits, of psychoanalytic terms can "serve as an illustration of the way in which what Freud had already discovered can be disclosed again in this particular text."

In "Why a Materialist Reading?" Fernando Belo describes the various "codes" involved in Materialism's approach to Scripture. He asserts that with the insights of Barthes, Greimas and Kristeva it should now be possible "to reach for the first time an ecclesio-logical proposition in which our practices, within a private capitalist or state capitalist industrial bureaucratic society, can find the place where they engage with a reading of the gospel, with the announcement of the resurrection in Messianic power."

Orientations to some of the terms and concepts in Greimas's method of exegesis is provided in the essay "Two Types of Exegesis with a Linguistic Basis" by Rene Kieffer. The goal is to determine the "essential structure of the meaning" of a text. This linguistic analysis is contrasted by Kieffer to the linguistic analyses offered by Eugene Nida, Charles Taber and B. Olsson. A more traditional approach is offered by Christian Hartlich in "Is Historical Criticism out of date?" He assures us it is not.

The final essays by Josef Blank, James Barr, and Alexandre Ganoczy are on "The Authority of the Church in the Interpretation of Scripture," "The Fundamentalist Understanding of Scripture" and "The Biblical Basis for the Dogmatic Way of Speaking."

Such varieties on the exegetical smorgasbord could well cause us to lose our appetites for trying to interpret the Bible at all! The task is not easy. But as the editors of this volume remind us: "No effort is too great where truth is at stake."

The Fundamentalist Phenomenon
Edited by Jerry Falwell (Doubleday, 1981, 270 pp., $13.95). Reviewed by Clark H. Pinnock, McMaster Divinity College.

Where I operate in the halls of liberal academia, fundamentalism is a very nasty thing. There is no need to be kind or charitable toward it. Jerry Falwell and his kind are suspect Christians that liberals feel at liberty to be mocking and angry about. Ordinary standards of respect and decency do not apply to them. So that even I, who owe my salvation to fundamentalism, get to wondering about these supposed snake handlers.

Well, if you enjoy fundamentalist bashing, do not read this book, because it will shock you. Here we have an urbane and calm discussion of the resurgent conservative movement by scholars within it which pricks the balloon of the standard caricature. Falwell, by the way, authored the last 40 pages, but the bulk of the book was written by two of his close associates, Ed Dobson and Ed Hindson. The book discloses an intelligent and self-critical understanding of fundamentalism which many of us did not think possible.

To me the most significant section in the book is the last seven pages before Falwell's piece, in which the authors list nine weaknesses in fundamentalism (e.g., externalism, absolutism, authoritarianism, and imbalance) — a longer list in fact than Carl Henry's original list of grievances which caused evangelicals like him to break with the fundamentalism of the forties. Now this is remarkable. Self-critical fundamentalism is not "fundamentalism" in the accepted sense. These men are right-wing evangelicals, not what we would call fundamentalists at all! (This point will not be lost upon the reactionaries like Bob Jones, I am certain.) They are already part of the current evangelical coalition as it now unsteadily exists. Either Schaeffer and Ockenga are fundamentalists, or else these men are evangelicals. The point is, they are well-nigh identical if this book is correct.

The book engages in some historical sleuthing too, in which the writers seek to place fundamentalism in church history. They see it in the noble line of non-conforming sects which include odd groups like Montanists and Donatists and familiar ones like Baptists and Methodists. And they do *not* consider dispensation theology to be of the essence of fundamentalism. (It boggles the mind — a post-millenial fundamentalist!) But charismatics cannot be fundamentalists and evangelicals are drifting fundamentalists who need to be prayed for. (Good — we need all the prayer we can get.) Several times in the book the point is made that evangelicals and fundamentalists are both orthodox biblical Christians and ought to unite together in proclaiming the gospel and changing the society. The trouble lies with the "young evangelicals" who are messing around with incipient forms of religious liberalism. The book appeals to evangelicals to firm up their stance and get moving in the work of the kingdom. The retort would be, brothers and sisters, this is what we think we are doing. So if I wanted to be defensive (which I don't) I could say that the book sells evangelicalism short. But we do have weaknesses, and I choose to take the message positively. Both groups have weaknesses, and this book admits a number of them which fundamentalists are not known for admitting. I think we are on the way to healing some wounds and bridging some gaps.

At the risk of losing some friends I would like to add that I liked what Falwell himself says here about Christianising America. One chapter in the book traces America's religious heritage in a way I (a Canadian) did not find chauvinistic or idolatrous. There is a deep root in the American tradition that the nation can be great for God if it follows his ways, and Falwell picks up on it. Here is a man who believes that Christians in America can affect the whole nation for righteousness, just as Edwards and Finney believed it years ago. It is true, he is not a pacifist, but neither were they. He wants America to be strong so that it can serve as a base from which the gospel can freely go out into the whole world. He speaks out clearly against racism and anti-semitism. He insists on Christians taking up the cause of world hunger. Here is a pre-millennialist with post-millennial aspirations. He is not against civil rights for homosexuals. He opposes ERA because he believes it will not help women. He is opposed to abortion for the same reasons Christian leaders always have been. He opposes pornography because it is corrupting our morals. He supports Jews because he is a New Testament Christian. I recommend every-

one to read Falwell's manifesto here. It corrects the constant misrepresentation of him, and inspires hope in me at least that we are seeing the rise of a socially relevant evangelical theology which acts and does not merely talk. Fundamentalism is pastor-led, not professor-led, and that makes a whale of a lot of difference. This is an important book to read.

Holiness and the Will of God: Perspectives on the Theology of Tertullian
by Gerald L. Bray (John Knox, 1979, xii + 179 pp.).

The Church in the Theology of the Reformers
by Paul D. L. Avis (John Knox, 1981, viii + 245 pp., $18.50 cloth, $11.95 paper).

Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

These books are both part of the series known as the New Foundations Theological Library edited by Peter Toon and sponsored by Marshalls of London. In keeping with the purpose of the series they combine comparative brevity with a high level of erudition and seek to throw new light on themes of perennial Christian significance. They are both well indexed and annotated, and both carry good bibliographies, though the book by Avis makes things unnecessarily difficult by putting the bibliography in scattered fashion in the notes.

As the sub-title tells us, the work by Bray is a study of Tertullian's theology. It opens with a good survey of past and present interpretations of Tertullian. It then has a valuable background chapter, with discussions of the pagan setting, the church, martyrdom, doctrine, and Montanism. Bray's conclusion from the introductory material is that Tertullian's chief concern was holiness, and in the main body of the work he studies this in three chapters on the nature of holiness, the pattern of authority, and the holy life. An epilogue tries to single out Tertullian's abiding contribution. Bray finds this in the forging of a Christian system with faithfulness to God's Word, though he makes the proviso that an impossible perfectionism led Tertullian into insoluble tensions with empirical reality.

This is an admirable piece of work for the more advanced students of theology for whom it is intended. Original quotations back up the important points, most of them in English as well as Latin. On debated issues, as well as in the initial survey, the author is eminently fair and reaches judicious conclusions. Though one may doubt whether all Tertullian's thought may be squeezed into the category of holiness, the approach has much to commend it, and Bray says what he has to say with force and lucidity. While not blind to Tertullian's mistakes, especially the overemphases that led him to legalism and separatism, he succeeds in making a useful contribution to Tertullian studies and "rediscovering and re-presenting the past" for a new generation.

The Church in the Theology of the Reformers, by Paul D. L. Avis, is notable for covering a great deal of ground in short compass, yet without resorting to generalism. Among the Reformers he includes Lutherans, Reformed Anglicans, Puritans, and Radicals, so he has his work cut out for him in giving a comprehensive treatment. Because he consider's the Church's ministry and mission as well as its nature, his task becomes even greater. He follows his first part on the church's center, form, problems, circumference, and reformed catholicity; with a second part on the word, universal priesthood, reformed episcopate, godly prince, and royal supremacy; and a third and final part on the Reformers and mission, the spread of reform, and missions to Jews and heathen.

The book obviously rests on wide and thorough reading, although one could wish that there were not quite so many second-hand or even undocumented quotations. The author has digested as well as read his materials, for he arranges them clearly, brings out their significance, and focuses plainly on the most important issues. He also offers some useful conclusions on the abiding value and ecumenical relevance of reformation ecclesiology, especially the centrality of the gospel, the validation of ministry by the gospel, and the reformability of all attempts to formulate the gospel.

Problems, of course, abound, for the theme is broad and complex. Thus Avis seems to be unnecessarily severe on Bullinger, accusing him of "qualifications" when perhaps he is merely facing some empirical realities. He also gives too short shrift to the Radicals. Nor does he sufficiently emphasize that most of the Reformers were well aware that many, if not most, of the rulers of their day were by no means "godly princes"; after all, these had been scarce enough in the Old Testament too. Again, Avis probably takes too exalted a view of the teaching of Hooker and Field, which creates its own difficulties and is not to be torn out of its context in the Anglican Articles. But these — and many others — are debatable matters that add to the interest of the study without detracting from its historical and theological merits.

Growth and Decline in the Episcopal Church
by Wayne B. Williamson (William Carey Library, 1979, xii + 180 pp., $4.95). Reviewed by John R. Throop, Curate of St. Simon's Episcopal Church, Arlington Heights, Illinois.

The Rev. Wayne B. Williamson, retired rector of St. Mark's Episcopal Church in Glendale, California, has written an innovative and penetrating analysis of patterns of growth and decline in the Episcopal Church during recent years. This volume is a timely contribution to the discussion within and without the Episcopal Church regarding an evident decline in membership and morale. Williamson, to my knowledge, is the first to trace objective patterns of growth and decline — the when, where and how — rather than simply the subjective speculation — the why — regarding decline.

Written originally as his master's thesis at Fuller Seminary School of World Mission, Williamson's book reflects a statistical methodology straight out of McGavran, Wagner and other *illuminati* of the so-called Church Growth Movement. He takes what he considers a "typical" diocese, Los Angeles, and seventeen representative parishes in that diocese, including his own, and gathers statistics for the years 1966–78 to determine growth within the parishes. He combines membership figures, Sunday School attendance, and actual Sunday attendance to derive figures for composite membership and "average annual growth rate." Although one can read his figures several different ways, they are revealing of a congregation's health. His graphs are particularly helpful in picturing, statistically, the growth and decline.

The book's innovation lies in its statistical presentation. Williamson shows how very difficult this can be in the Episcopal Church because of inconsistent and misleading record-keeping. He says, "We cannot rely upon the accuracy of our claimed membership figure. It is doubtful that the Episcopal Church is as large as it claims to be" (p. 70). He is convincing and convicting on this point. No amount of defensiveness in the church's leadership about "deadwood membership" can contradict the essential truth here. For this reason alone, the book needs to be read.

What is behind this convicting numerical decline? Williamson quickly notes the usual reasons — the social activism of the 1960s and 1970s, women's ordination and the revision of the Book of Common Prayer. In a provocative departure from this litany, however, Williamson proposes a more fundamental reason for decline. The Episcopal Church throughout its history has relied upon biological growth (baptism/confirmation) and transfers from other communions as the major source of membership. There has been no attention, particularly in recent years, to growth from conversion and evangelism. He documents a truly basic confusion in the Church as to what evangelism *really* is, summing up this confusion in the delightfully damning statement, "the Episcopal Church has tended to define evangelism as whatever it happens to be doing at the time" (p. 55).

Unabashedly evangelical in his theological commitments, Williamson stresses preaching towards conversion as vitally important to the numerical and, more importantly, the spiritual vitality of parishes in the Church. He briefly examines Episcopal Church history and finds that growth did happen concurrent with evangelical preaching in both "high" and "low" church circles. The main reason for the present decline, then, is the failure to preach Christ first. After preaching Christ, *then* one can appropriately show the relevance of social action and controversial topics. Though I fear he is in rather a minority among the clergy in his convictions, Williamson's positive emphasis on what we must preach needs a hearing in the Church.

There is one especially tantalizing tangent which Williamson briefly notes. The Church has appealed to the affluent and powerful while holding the lower immigrant classes in contempt. It has attempted to appeal to a homogeneous ethnic group — Anglo-Saxons — and it has failed to grow significantly. Could this drive towards homogeneity in the Church, which Williamson considers to have been "a major factor in the Episcopal Church's slow rate of growth" (p. 138), be a direct challenge to Wagner's homogeneous church growth principle? We are left to our own conclusion.

If there is any weakness in the work, I would have to note a repetitive and disorganized historical summary, including at least one glaring error (p. 131 — former Presiding Bishop *Hines*, not present. P.B. Allin, was responsible for the church's social action program in the 1960s). As there never has been a readable and concise

interpretive history of the Episcopal Church, we can only hope for better discipline here.

We can hope, finally, for a more thorough theological examination of evangelism in the Episcopal Church. What should we emphasize beyond atonement? Williamson demonstrates the problems of Anglican comprehensiveness; I disagree that Anglicanism is more a loyalty or feeling than a doctrinal position, but he is right in noting the -doctrinal and spiritual mess this Church is in, which will only hamper current efforts in evangelism. Williamson is to be commended for his call to confront the *real* issues in the Episcopal Church's precipitous decline.

Reflections on Revival
by Charles G. Finney, compiled by Donald Dayton (Bethany, 1979, 160 pp., $2.95).

Revivals, Awakenings, and Reform
by William G. McLoughlin (University of Chicago Press, 1978, 239 pp., $12.50).

Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, Georgia.

Since nineteenth-century revivalism is one of the forerunners of modern evangelicalism, studies of it and resources from it are always welcome. These books represent two of the best resources currently available.

For years the best history of revivals has been McLoughlin's *Modern Revivalism*, now out of print. In *Revivals, Awakenings, and Reforms* he has refined his thesis and thus refocused his emphases. *Modern Revivalism* alluded to Jonathan Edwards and the First Great Awakening, but began with Charles Grandison Finney. It essentially focused on "revivalists" — the greats like Finney, Moody, Billy Sunday, and Billy Graham, plus some of the lesser lights in between like Sam Jones, Benjamin Mills, Reuben Torrey, J. Wilbur Chapman, and Gypsy Smith.

In *Revivals, Awakenings, and Reforms*, McLouglin delves behind the individual personalities and practices to explore the social and cultural dimensions of change. His thesis is that revivals are only the religious manifestations of broader upheavals taking place in societies. He defines "awakenings" as those "periods of cultural revitalization that begin in a general crisis of beliefs and values" and end a generation or so later with a "profound reorientation." He lists five such periods in American history: the Puritan, 1610–40, during which New England was settled; the First Great Awakening, 1730–60, which includes the efforts of George Whitefield and Jonathan Edwards; the Second, 1800–30, which includes Finney; the Third, 1890–1920; and the Fourth, 1960–90(?).

McLoughlin argues that the Puritans, the Edwardseans and the Finneyites were part of the creative ferment which dealt with the stresses their societies were experiencing and helped to work out new solutions which brought healing syntheses to the social order. However, he sees such later revivalists as Moody, Sunday, and Graham as more closely aligned to conservative social forces trying to maintain the crumbling status quo or harkening back to a past irretrievably gone.

Dayton's compilation of Finney's "letters on revivals" illustrates the point. Finney, often called the "Father of Modern Revivalism" because of his widely circulated *Lectures on Revivals of Religion* first given in 1835, is best known for his practical advice on conducting the revivals. He introduced into wider use such practices as the altar call, nightly meetings continuing for a length of time, inquirer's meetings, etc.

Less well known is Finney's contention that revivals are hindered by the church's neglect of "the reformation of mankind." In these letters, first printed in the *Oberlin Evangelist* in 1845–46, Finney declares that "the great business of the church is to reform the world," that it was "originally organized to be a body of reformers." He decries "the great sin and utter shame of the Church and of so many in the ministry in neglecting or refusing to speak out and act promptly and efficiently on these great questions of reform." One indication that his evangelical descendants have ignored his advice is that subsequent reprints (such as the one printed under the title *Revival Fire*) omitted the letter from which these quotes were taken along with fourteen others.

While McLoughlin is not writing from a strictly evangelical perspective, his work is instructive and provocative. His suggestion that we are currently in the midst of a cultural awakening seems evident. The old answers are not working, but unfortunately much of so-called "Christian" social action seems more a part of the problem than the solution. McLoughlin and Finney remind us that Christians have in times past been on the cutting edge of formulating new answers for societies in crisis. Their God was one capable of doing a "New Thing." Is ours?

It Is Not Lawful for Me To Fight: Early Christian Attitudes Toward War, Violence, and the State
by Jean-Michel Hornus (Herald, 1980, 370 pp., $13.95). Reviewed by Monty Ledford, Pastor of Kempton Mennonite Fellowship, Kempton, Pennsylvania.

This recent excellent addition to Herald Press' "Christian Peace Shelf Series" opens with a disarming dedication to the author's father and uncle, both of whom "died as Christians and as soldiers" in 1944. With extensive quotation and rigorous logic, Hornus begins his discussion with a look at the political setting of the Roman empire, in which conscription and therefore conscientious objection in our modern sense were unknown. He then considers the general theological framework within which the early church dealt with these issues (a pilgrim people, spiritual application of biblical language of war) before moving to his main argument, which deals with the motive of early non-participation in war.

The standard explanation of ancient Christian "pacifism" has seen it as a minority opinion in the Early Church which was motivated by opposition to the inevitable emperor-worship of the military life. Hornus argues, in contrast, that pacifism was all but universal, springing as much from the Christian sense of membership in a universal family and the Christian horror of bloodshed as from aversion to idolatry. The Church's increasing tolerance for military life he sees both as a begrudging response to the fact of increasing participation by believers and as a surrender of the eschatological outlook which always remembers the sharp distinction between the kingdoms of this world and the coming kingdom of God. Constantine's "conversion" was in Hornus' view a Pyrrhic victory for the church and a fateful catalyst for compromise.

A "Conclusion" and a "Postscript" both take up the relevance of all this material for the modern church in a way that is, like almost all such discussions, not entirely satisfying. Perhaps that is inevitable in our life between the two advents of Christ.

The end-notes fill 75 pages, the "Table of Primary Sources" fills 15 pages, and there is also a 25-page bibliography of secondary sources.

Theology and Mission
Edited by David J. Hesselgrave (Baker, 1978, 338 pp., $7.95).

New Horizons in World Mission: Evangelicals and the Christian Mission in the 1980s
Edited by David J. Hesselgrave (Baker, 1979, 298 pp., $8.95).

An Evangelical Agenda: 1984 and Beyond
Chaired by Hudson T. Armerding (William Carey Library, 1979, xvi + 202 pp., $5.95).

Reviewed by Charles R. Taber, Professor of World Mission, Emmanuel School of Religion, Johnson City, Tennessee.

These three books have in common that they are compilations of papers given at conferences of Protestant conservative evangelicals in and from the United States. The first two volumes resulted from conferences sponsored by Trinity Evangelical Divinity School, the third from a conference sponsored by the Billy Graham Center at Wheaton College. The first two focus exclusively on mission, while the third is broader but contains both an emphasis on mission and implications for mission. On balance, they are competent but rather pedestrian efforts, containing both individually exciting papers and a few that are frankly deplorable.

Theology and Mission considers one after the other six issues that are of concern to the conservative evangelical constituency. Each topic is handled in two papers, three responses, and replies to the responses by the original authors. But for reasons which will be explored below, very few sparks are generated from all the conversation. The topics are: charismatic theology and neo-pentecostalism (Kenneth S. Kantzer, Paul D. Feinberg), treated gingerly with qualified negativism; the contextualization of theology (Norman R. Ericson, James O. Buswell III), not sufficiently distinguished from older views of indigenization; contemporary evangelism and Catholicism (David F. Wells, Harold O. J. Brown), very cautious; the theology of church growth (Walter L. Liefield, Arthur P. Johnston), in which Johnston's paper is especially regrettable as it lapses into ill-tempered polemic against the World Council of Churches and other Johnston *betes noires*; dialogue with the non-Christian religions (David J. Hesselgrave, Norman L. Geisler), in which especially the Hesselgrave paper shows a commendable readiness to face the tough issues with realism and courage; and mission strategy and changing political situations (Carl F. H. Henry, J. Herbert Kane), in which Kane's paper may be singled out for honestly dealing with the realities of international relations. It will be noted that almost all the major papers were delivered by Trinity faculty (as of the date of the conference);

responses were given for the most part by evangelical establishment mission executives.

New Horizons is an attempt at futurism, as shown by its sub-title: *Evangelicals and the Christian mission in the 1980s.* The first part of the book consists of keynote addresses by Ted Ward, Harold Lindsell, and Waldron Scott. Ward's paper, both in form and in content, is the most stimulating and helpful paper in the three books; in prose that sings and stings, Ward zeroes in on the skeletons in the closet (or in his terms, "hangovers") in evangelical missions; on the problems of the world ("fallout"); and on the basis of hope. This paper alone is worth the price of the book. What a letdown, then, to come to Lindsell's petulant rehash of all the rancorous and divisive non-issues within evangelicalism, and ostrich-like attachment to dead forms in mission! Scott offers a useful survey of the World Evangelical Fellowship, of which he was at the time general secretary.

The rest of the book considers seriatim: evangelicals and totalitarian governments (Ralph R. Covell, Clyde W. Taylor), in which Covell examines fruitfully what the issues are and Taylor by-passes the issues in a superficially pragmatic paper; evangelicals and world economics (Eldon J. Howard, P. Jim Pietsch, Jr.) and evangelicals and community development (John F. Robinson, Melvin J. Loewen), all four of which quite unexceptionable and unexciting; evangelicals and contextualized theology (Gleason L. Archer, Jr., Paul G. Hiebert), in which Archer spends most of his time arguing that the Old Testament offers little if any help and Hiebert develops in a potentially helpful way the concepts of bounded sets and centered sets with regard to the definition of Christian affiliation; and evangelicals and unity in mission (Warren W. Webster, Wesley L. Duewel), which bury the issues in a great deal of verbiage. In this collection, a good many of the papers were delivered by others than Trinity faculty.

An Evangelical Agenda is a cut above the other two books in the quality of its analysis and projections. The papers were delivered at the second meeting of a "Continuing Consultation on Future Evangelical Concerns" under the auspices of the Billy Graham Center, which clearly aspires to be a kind of evangelical think tank. After an interesting introduction by the conference coordinator, Donald E. Hoke, there is a keynote by Leighton Ford ("In Search of Noah's Faith"), in which the concerns of the consultation are sharply underlined:

> "This year's agenda calls for us to look, not just at the world's future, but especially at the mission of the church in the intermediate future. The question before us is, 'Do we know how to build an ark? We know how to build schools, and buildings, and television networks, and organizations, and mailing lists. But do we know what the ark of God should look like? Have we been paying attention to the Architect's drawings?'" (p. 16).

There follow six papers, each with one response. They are: "A Utopian Perspective on the Future" (Willis D. Harman); "A Dystopian Perspective on the Future" (Peter J. Henriot); "The Future of the Church: Its Nature, Form, and Function" (Gene A. Getz); "The Future of the Church: The Christian Family" (Armand M. Nicholi, Jr.); "The Future of the Church: In a Secular Society" (Ted Ward); and "The Future of the Church: The Essential Components of World Evangelization" (Ralph D. Winter). Part III comprises seven "scenarios" obviously put together on the spot by committees and exhibiting a consequent shallowness, in spite of the valiant efforts of the chairpersons to pull things together. Once again, Ted Ward's paper stands head and shoulders over the rest, though I give high marks also to the Nicholi paper. None of the papers is really weak, though Winter tends to indulge his usual intoxication with numbers.

Why, on balance, are these three books not totally satisfying? I think the chief problem (apart from the pet peeves and hangups of a couple of participants) is the extraordinary homogeneity of these consultations. In the two Trinity meetings, there was not a single woman, not a single member of an American minority, let alone a person from the Third World, not a single person who was not a part of the evangelical establishment. Without exception the participants were male, white, middle-aged or older, and professors or mission executives. It is significant that the author of the outstanding paper in *New Horizons*, though in other respects typical, teaches in a state university and is heavily involved in consultations with Third World governments. More than this, the superior quality of the *Evangelical Agenda* stems in no small part from the contributions of Ted Ward (again), of a Harvard University psychiatrist (Nicholi), and of a Jesuit (Henriot). The lone American black (John Perkins) made a significant response. An American woman (Cathy Stonehouse) chaired one of the scenario-writing groups.

When will American evangelicals quit passing around for mutual approval the same tired truisms they have been treasuring for so long? I am not knocking them as such (truisms are, after all, true); but I am arguing that one gets off dead center only by facing honestly and coping with ideas that confront one from outside the in-group; progress is made only when homeostasis is upset by the introduction of new input. With the few honorable exceptions noted above, the writers in these books do not really *face* challenging ideas from the outside; instead, they process them through the evangelical homogenizer/neutralizer, and then face them in such attenuated form that they do not serve the stimulating and corrective purpose they should serve. Granted the enormous gaps and flaws in the views of non-evangelicals (Christian and non-Christian), some of them are intelligent, some of them are sensitive, some of them have insights that could lead evangelicals to biblical repentance and renewal; but only if they are dealt with honestly, and not by the facile demolition of straw men.

The Way of the Heart: Desert Spirituality and Contemporary Ministry
by Henri Nouwen (Seabury, 1981, 96 pp., $6.95). Reviewed by John W. Ackerman, Pastor of the First Presbyterian Church in New Castle, Pennsylvania.

"How can we alleviate our own spiritual hunger and thirst?" "How can we minister in an apocalyptic situation?" By solitude, silence, and prayer, answers Nouwen. The wisdom of the desert fathers and mothers is filtered through a seminar at Yale Divinity School, and this slender volume is the result.

Solitude is the antithesis to the compulsive busyness of seminarians and pastors, for in solitude we get rid of our defenses and are met in the wilderness by God. In order to care for others we need solitude.

We need silence to complement our overemphasis on words. When we preach, counsel and organize out of silence there is a richness that may be heard. Why? Because in the silence the Holy Spirit can speak.

"The Holy Spirit is called the Divine Counselor. . . . This is why human counselors should see as their primary task the work of helping their parishioners to become aware of the movements of the Divine Counselor and encouraging them to follow these movements without fear" (p. 62).

Nouwen interprets prayer as a ceaseless rest in God. We need to go past talking to God and thinking about Him to knowing Him in the heart: "Happy are the pure in heart." Short, unceasing, and inclusive prayer is the way we can listen to the Spirit praying in us.

Nouwen's book is not only good for private meditative and reflective reading but also for discussion groups. Our wordy, over-intellectual education has left us hungering and anxious. Nouwen helps us experience God in our hearts.

The book is not a theological treatise on prayer, but poetry that invites one to solitude, silence, and prayer. It was first given as a series of lectures to the National Convention of Pastoral Counselors. While it is short and simply written, it is not simplistic. It is elegantly and profoundly simple. The depth of the book reminds one of Kelly's *A Testament of Devotion* or Brother Lawrence's *Practicing the Presence.*

Women Ministers
Edited by Judith L. Weidman. (Harper & Row, 1981, 182 pp., $5.95). Reviewed by Rev. Linda-Jo McKim, lecturer at University of Dubuque Theological Seminary.

Through a series of autobiographical sketches, the clergywomen (and one man) who have contributed to *Women Ministers* seek to inform the reader of the impact women are now making in what has been traditionally a male field.

Following the introduction by Ms. Weidman in which she briefly describes the history of women's ordination in mainline Protestantism, each of the contributors speaks to what might be considered her major contribution to the field of ministry. The areas covered are: administration, the small church, preaching, worship, counseling, evangelism, education, social ministry, leadership development and the clergy couple.

According to Ms. Pollack's article on administration, her story can be echoed by many women now moving into ministry. She writes: "All of us are committed to do our best while breaking into a job market that receives us reluctantly, if at all. But whatever our situation, we are now on our own — in charge of our own career, our own area of job responsibility." While these statements may be true, it seems there must also be a concerted and supportive effort by denominational leaders if indeed women are to find their place among their male colleagues in ministry.

Perhaps the one drawback of *Women Ministers* is that is intends to show how women are redefining traditional roles. But the stories do not really do this. Rather, the book does show how women are meeting the challenges of traditional roles in ministry. The problems solved herein could have been solved by a male minister in the same ways. One would hope any sensitive clergyperson would try to meet the needs of his/her congregation. Certainly the words of Janice Riggle Huie are thoughts to be appropriated by male clergy as well: "Our words in the pulpit and our actions in the parish must be congruent in order for us to be believed by our congregations. Nonetheless, trusting the mystery and wonder of our own imaginations draws us closer to trusting the mystery and wonder of God." Thus *Women Ministers*, while written by women, can serve as a critical review of all ministry — be it male or female.

How to be a Seminary Student and Survive
by Denise George (Broadman Press, 1981, 119 pp.). Reviewed by Kenneth D. Litwak, recent graduate of Fuller Theological Seminary.

How to be a Seminary Student and Survive is a lucid but surface treatment of the non-academic concerns of seminary students. In the book Denise George discusses matters such as housing and the challenges involved in combining marriage, children and seminary. To do the book, George interviewed several students on each aspect covered.

The first chapter, "Go to Seminary? Me?," offers no guidance as to why one should or should not go to seminary, but explores the reasons various students have done so. Like the first chapter, succeeding chapters relate the experiences and opinions of students.

George relates many of her own experiences as wife of a seminary student, along with stories of how other couples have dealt with the stress seminary places on marriage and the family. Sometimes this personal approach works admirably. In this same personal vein and of special interest to some is her treatment of the problems unique to women in seminary, both while working toward a degree, and later in finding a pastorate or teaching position.

I wish George had grappled more with the issues and less with anecdotes. Such a treatment would have made her work of greater value. Nevertheless, and despite its shortcomings, I can recommend this book to anyone interested in tips on the practical side of seminary.

Flannery O'Connor: Her Life, Library and Book Reviews
by Lorine M. Getz (*Studies in Women and Religion* series, The Edwin Mellen Press, 1980, 223 pp., $24.95). Reviewed by Kathryn Lindskoog, free-lance writer and lecturer.

The time has come when "Which O'Connor?" is going to have to be the reply to those who refer to the female O'Connor who ranks with certain outstanding males in our country. For people concerned with incisive Christian writing, every mention of Judge Sandra O'Connor in the press can serve as a reminder of author Flannery O'Connor (1925–1964). She serves as a silent judge of literature and Christian thought by virtue of her own excellence. In 1979 O'Connor's collected letters appeared under the title *The Habit of Being* and delighted readers of her stories and novels. In 1980 Getz's introduction to O'Connor provided us with a pleasant and competent overview of O'Connor's life, work, and intentions. O'Connor shocks us; Getz informs us.

Modest in format and efficiently written, this book explains O'Connor's unique perspective as a Southerner and Roman Catholic as well as a successful artist devoted to her literary calling and the victim of a disabling and incurable fatal disease. After one reads the insightful and dependable account of O'Connor's life and career it is interesting to read a description of her personal library and then her seventy-two brief published reviews of other people's books. Getz is helpful without being intrusive and serves us well. O'Connor knew that her writing was powerful, and she knew that it was not easy for ordinary readers to catch her vision. She would almost surely be glad, along with us, that this book is in print. Those who have read O'Connor's short story "A Good Man Is Hard To Find" probably remark fairly often that a writer this good is hard to find.

The Chinese of America
by Jack Chen (Harper & Row, 1980, 288 pp., $15.95 cloth). Reviewed by Nina Lau Branson, Interim Director of Asian-American Ministries for Inter-Varsity Christian Fellowship.

The Chinese of America gathers a wide array of scattered facts into a coherent account of Chinese immigration to the U.S. and their history in this country. Chen portrays the oppression of Chinese in his description of various political, sociological, and economic events (for example, the Chinese Exclusion Act of 1882, which was passed at the height of anti-Chinese sentiment, after a history of contribution to America in mining, railroads, farming, and fisheries). Accounts of blatant racism and inhumane treatment of Chinese are balanced by mention of the small number of white Americans who allied themselves with the Chinese.

The painstaking detail of the book is both its strength and weakness. It assists in putting events into a concrete historical context. However, it detracts in forcing the reader to wade through an unusually large volume of facts that are not especially helpful in capturing the spirit of the people.

The book's greatest weakness is the sometimes naive understanding of racism. Chen very aptly points to cases of overt injustice and speaks against the negative stereotyping of Chinese as inscrutable, sly, and dishonest. But he himself seems to foster a positive stereotype of the disciplined and hard-working Chinese (p. 221). He fails to see that stereotyping, whether it be positive or negative, is a form of racism.

The author has compiled an comprehensive catalogue of facts about the history of the Chinese in the U.S., but for an insightful narrative capturing the history and diversity of these people, we need something better.

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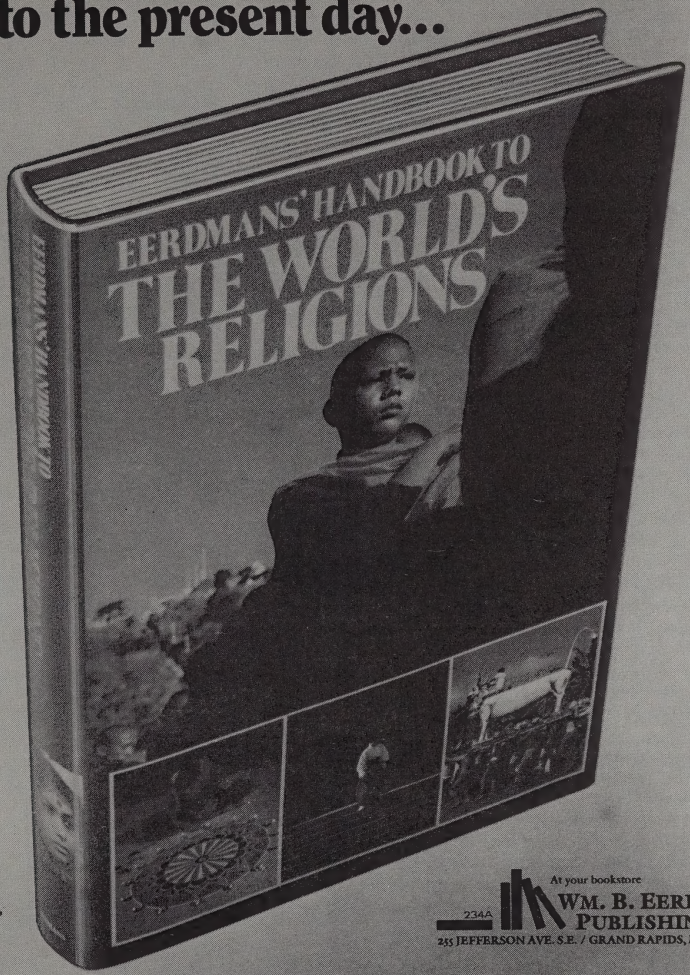

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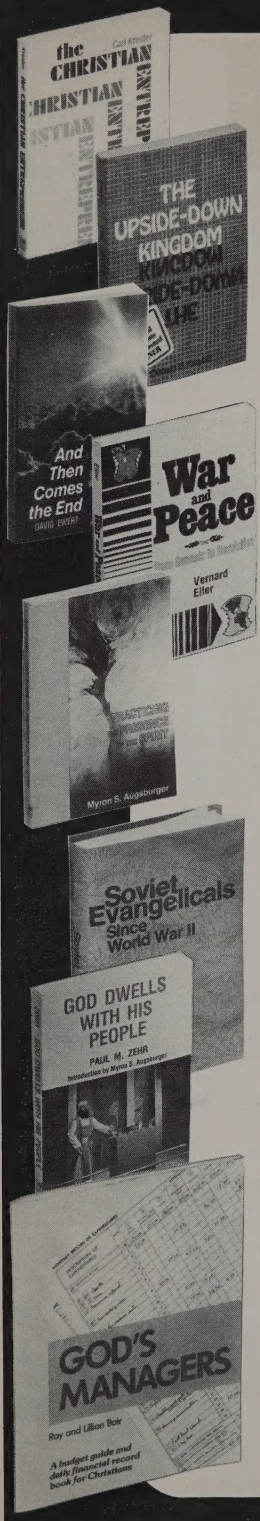

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